

Of Meditation and Health

ADELA M. CURTIS,



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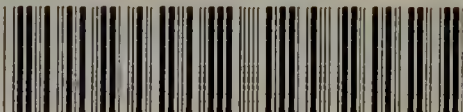
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OF MEDITATION AND HEALTH

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The following lecture notes are printed to serve as memoranda for my students, and are not offered to the public as in any sense an adequate statement of the subject.

of Meditation and Health

ADELA M. CURTIS



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J. RADCLIFFE,

ERRATA.

1. Page xx, line 7 :

For "regret" read "reject."

2. Page 132, line 21 :

For "analysis" read "analogy."

3. Page 253, line 19 :

For "have" read "leave."



INTRODUCTION.

THE New Thought of America appears to stand in much the same relation to traditional Christianity as Christianity itself stood to Judaism.

The Christian religion, looked at from without as a phase in the evolution of the idea of God, was a reformation of the order of thought formulated and established by Moses. Jesus said of himself that he came not to destroy the law and the prophets, but to fulfil them. Strictly, he did not offer the Jews a new religion: he offered them a new conception of the one they already professed. His teaching was the fulfilment in perfection of all that Moses and the prophets had taught them, yet, with few exceptions, the Rabbis who were the official interpreters of the Mosaic law failed to recognise his revelation of the very Truth of which they were the acknowledged guardians and expounders.

When Jesus said to his disciples, "A new commandment I give unto you, that ye love one another," they might reasonably have asked wherein lay the *newness* of a commandment which must have fallen upon their ears as the most familiar of quotations. A little while before, when one of the Pharisees, a lawyer, had tempted him with the question, "Master, which is the great commandment in the law?" they had heard him reply in the well-known words which every Israelite had learnt in childhood, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." What was the difference between the old commandment "Love thy neighbour," and the "new" commandment, "Love one another"?

The Mosaic standard had been "Love thy neighbour *as thyself*": the Christ standard was "Love one another *as I have loved you*." The newness was in the quality of the love he required of them. The difference was one of

interpretation. His reading of the words was immeasurably greater than anything they had ever imagined, and in quickening their intelligence into a new conception of the old commandment he inspired them with faith in their power to fulfil it in his way.

If the Hebrew people had been able to keep "the first and great commandment," they would never have failed in their fulfilment of the second. If they could have loved God with all the heart, and all the soul, and all the mind, and all the strength, they would have had no need of a Jesus to teach them the meaning of love. For if the *whole* consciousness of man were to be absorbed in Love of Goodness, he could have no sense of evil, and in such a state he would necessarily know and love the True, Perfect, and Eternal Self of his neighbour. But because so little was known of the real Self that in spite of all the teaching of Moses, men could only see in each other a reflection of the natural or animal man of the senses, they needed one who could open the eyes of their understanding to see him as the image and likeness of the God-Self latent within them.

Historically, Jesus was a reformer of the faith

in which he was born and bred, and like every other great reformer he was cast out by the community to which he belonged. Each fresh expansion of human consciousness is marked by a struggle between traditionalism and inspiration. When Jesus came to the Jews he found that the worship of God as Unity, which had been the inspiration of Moses, had petrified into a hieratic tyranny of forms and ceremonies more fatal to their spiritual life than the imperial despotism of Rome was fatal to their national life. And as Moses delivered them from the bondage of Egypt by replacing the idols of their ignorance by an idea of God as Pure Being beyond all sensuous apprehension, so Jesus sought to save them from their slavery to externals by teaching them the inwardness of Truth.

The efforts of all real reformers tend to withdraw their followers from dependence upon the authority of the outward and visible towards the realisation of inward and immediate illumination: and each new development of the religious consciousness must necessarily come into conflict with the habitual thoughts and customary feelings of the old order.

In the record of East and West alike we find

that the Mother-Church expels her greatest son, and the agent of expulsion is her representative priesthood. In India 500 B.C. Gautama Buddha would have restored Hinduism to more than its original purity if the Brahmins could have received his interpretation of the Truth contained in their sacred books. But when he swept away the Pantheon of their imagination and told the suffering people that there were no Powers *without* to lay upon them the burdens of sickness, death, poverty and fear under which they groaned, when he taught them that the cause of all their troubles lay in the ignorance of their own minds, and bade them look within for peace and freedom instead of crying to the gods of their own making, the priests rejected him and his teaching, with the result that Buddhism to-day belongs more to Thibet, Ceylon, Burmah, China and Japan, than to the land of its founder.

Modern history gives many lesser instances of the same sort. The Roman Church in the sixteenth century could find no better use for Martin Luther than to excommunicate him, and the Anglican Church of the eighteenth century was no wiser in its treatment of John Wesley.

To-day the old story is repeating itself, and it remains to be seen how the orthodox pastors and masters of this century will deal with the present crisis in mental evolution.

In one respect their task is easier than it was for their forerunners, because it is not now a question of personality. The difficulty hitherto has been that man's intelligence was not evolved far enough to prevent him from clinging to the personality of his teachers. Every reformer has found that his followers were no sooner free from their old slavery than they bound themselves over again by attachment to their deliverer. Happily the new development of Christianity cannot be traced to any individual man or woman. There is no single leader whose personality can obscure the Truth. It has appeared simultaneously in so many different parts of America, and in so many different forms, that it seems to have sprung from the soul of the nation, as a spontaneous expression of its collective consciousness.

For this reason alone it is worthy the consideration of the thoughtful. It is too widely spread a movement to be long ignored by those who are interested in their fellow men. The new

ideas as to the power latent in man and the possibilities of its development, have won their way by this time into every country where the English language is spoken or understood. More than ten years ago, Ralph Waldo Trine in *The Greatest Thing ever Known*, spoke of "a letter recently sent by a noted divine of high official standing in the Church of England to a noted American preacher, in which he said, in substance, that the Church in England is literally honeycombed by the 'New Thought' movement, and asked that he might have sent a list of the best books that had already appeared in America along the lines indicated."

The honeycombing process has been going on for the last fifty years, and each year sees more books published, more lectures given, more sick people healed, more poor made prosperous, more learners eager to practise the new way of life. The teaching has already found almost as many channels of diffusion as there are sects among the followers of Jesus or Gautama, and between Divine Science, Mental Science, Christian Science, Science of Being, Science of Sciences, New Thought, Higher Thought, and Spiritual Healing, to name but a few, the choice is so

bewildering for enquirers that some spend years in wandering from one teacher to another, reading every sort of book on the subject, and attending all kinds of lectures about it, before they settle down and work at it in earnest.

And among beginners there is a remarkable divergence of opinion. Some will say after the first set of lectures on it "This is all so new and strange that we are bewildered by it." Others of the same course will say "This is all as old as the hills: we have known it from our cradles." And others again will say that it is both old and new. These conflicting statements merely show varieties of mental constitution. People whose intelligence is more intuitional than intellectual divine a new power behind the tritest of the old phrases, and although they may not be able to understand or define the power, they respond to it subconsciously and go on patiently learning about it until they do understand. Critical and argumentative minds are apt to miss the essence of the teaching unless the reasoning faculties are guided by intuitive perception. Then their natural impatience at listening to much that may sound old and stale is counterbalanced by interest in penetrating to the unknown something at the

back of the words, something which corresponds to a yet undiscovered realm of consciousness within themselves.

In one sense there is nothing new in this teaching: every word of it is in the Gospels. But those who come into possession of its inner meaning find that it is as new an interpretation of the teaching of Jesus as his was a new interpretation of the teaching of Moses. All that he taught had lain buried for ages in "the first and great commandment" but none had discovered the "hid treasure" until he came.

For nearly 2000 years we have been trying to fulfil the commandment of Jesus. And as yet no one has done it. We cannot do the least of the things that he did, and no one has ever yet done those "greater things" which he foretold for the faithful. We do not love one another as he loved his disciples. We have not really believed that we could attain here and now to this Divine way of Love. We have hoped that it might be easier in the "next life" in some "other world" where everything would be different from this one, but we did not seriously suppose that we could climb to such a height in this turmoil of modern civilisation with "the

world, the flesh and the devil " all holding us down.

So, when these Americans come to us with the New Testament in one hand and a text-book of Psychology in the other, and tell us that as Christians we are failures, we are at first inclined to treat their views as wanting in common sense and good taste. But if, laying aside our natural prejudices, we submit to learn from them with patience and a hospitable mind, we discover that their interpretation of life is the key to all that we have ever wanted, the open Sesame to all that seemed to be beyond our reach.

There is however a general tendency to say, " Show us one among these teachers who has worked all the wonders he speaks of, and we will learn from him. Show us a Christ in the flesh and we will believe."

But faith is the inevitable condition of seeing the Christ. Belief in the possibility of anything is the first step towards its achievement. The Christ or Divine Consciousness might be manifesting Itself before our very eyes but we should not see It unless those eyes had first been opened from within by some degree of faith. For this reason, intuition with its power of

immediate insight into essentials is of more service here than the superficial intelligence which concerns itself with accidentals of expression and appearance. Intuitive imagination is the psychical or natural equivalent of faith.

We cannot see the Truth of anything while we depend upon the evidence of the senses. "Blessed are they that have *not* seen and yet have believed." We have too often read this as a comforting reference to those who believe in Jesus as the Christ or God-man without having seen him in the flesh. But is this the only meaning? Are we even sure that it is the true one? Does our faith as we call it rest upon an entirely different foundation from that of Thomas? He trusted the witness of hand and eye: his heart followed his senses. And our hearts, what do they follow? If the disciples had never seen Jesus, if the record of his life had never been kept, how much should we know of the Christ? We depend upon the sense-impressions of what we have heard and read: we trust the witness of other people's hands and eyes. Do we possess anything that has *not* come to us through the senses? Have we any sort of consciousness except the one which has

been built up through ages of sensuous evolution by the slowly accumulated memories of all that has been seen and heard since the world began? What do we know of the spiritual or super-sensuous consciousness, a mental plane as far beyond the highest of our experiences as these are beyond the consciousness of a worm? And until our slowly evolving intelligence has been quickened to the point of being able to understand the words of Jesus as he used them, can we suppose that we have grasped the real significance of anything he said? Our signal failure to achieve the results which he promised should follow belief in him, suggests that there must have been something amiss with our belief. We have evidently not yet understood what *he* meant when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." On the eve of withdrawing from the outer plane of activity where he had proved his mastery over matter, Jesus assured his followers that by faith in the True, Divine, Christ-Self of him they should do even greater things than he had done in the objective world. Other of his sayings tell us that he had trained

them to distinguish between the personal and the spiritual. He had taught them that the Truth of him was the Truth of every man. It was not by personal attachment to him as Jesus that they were to share his power: for when they grieved at losing his sensible presence, he showed them that such grief belonged to a very different kind of Love from the one he had set before them. "If ye had loved me, ye would have rejoiced because I go unto the Father: for the Father is greater than I. . . ." "As the Father hath loved me, so have I loved you: continue ye in my love." But they had not yet learnt the Divine or Spiritual Way of Love. They were still in the toils of personality. So he said to them: "It is expedient for you that I go away: for if I go not away, the Comforter will not come to you." While they clung to the Jesus of him they could not know the Christ or Spirit of him as the God-consciousness within themselves.

Traditional Christianity has taught the imitation of Jesus. But imitation will never make an original. We have to exchange our psychical belief in Jesus for faith in the Christ of ourselves if we are to enter into possession of the order of

knowledge which gave Jesus his Power over matter.

The world will scarcely yet admit that its religious ideals must obey the law of evolution as surely as everything else. Even the Christian Mystic fails to recognise this necessity, and he therefore is among those who regret the new interpretation. He does not deny its truth, its beauty and its usefulness. On the contrary, his appreciation is generously sympathetic as far as it goes, but that it goes a very short way is made plain by the assumption that he already knows all about it. There is nothing new in it for him. For the agnostic or the formalist, for those who have no religious belief, or whose religion is a mechanical matter of outward observances, the new teaching is of immense value in rousing them to the inward and vital significance of Christianity, but for one to whom the thought and feeling of God is more intimate than anything, whose deepest desire is to realise in his own soul "the Light which lighteth every man," in brief, for one who is already a mystic, there is no need for this American mysticism.

If man's self-consciousness had reached its zenith this might pass. But can anyone who

accepts the theory of evolution, who admits that self-consciously he is as yet conditioned by time, space and the process of Becoming, suppose that his present mental development is anything but a transitional phase in the universal progress towards a higher order? And if, as is more than possible, the forerunners of that new order of intelligence were even now present among us, might we not be as those to whom it was said "There standeth one among you whom ye know not"?

Those who have taken the bearings of the new movement know that it is not a new Jesus which is being offered to the world: it is the possibility of quickening man's evolution into the order of super-human consciousness which he revealed as the true standard of man.

The heart of the difficulty lies in the fact that the new teaching uses the language of the old, —as Jesus used the language of Judaism,—in a new sense which requires a radical change in the mental constitution of the hearer before it can be fully understood. It is hard for the sensitive and poetic soul of the idealist to realise that the "within" of the new interpretation refers to a plane of consciousness as yet unknown

to him. That which he understands as the esoteric significance of words represents to him an order of experience so vivid, so intimate, and so beautiful that he cannot easily bring himself to renounce it as unreal and perishable. It is only as we begin to outgrow the psychical phase of evolution that we see it as a world of illusion and imitation. While we feel at home in it, we must needs believe in its reality.

Masters in interpretation use old words in a new way, and they communicate that way to their disciples by quickening them into a higher order of consciousness. Even upon the plane of everyday experience we know that it is the inner consciousness of a speaker which determines the real significance of his words, and that those listeners who are in sympathy with him will always catch far more than is actually said. If therefore we recognise the power of this silent influence in a speaker who is developed but a few degrees beyond us on the same mental plane, how much more potent, to those able to receive it, would be the supersensuous communication of one whose consciousness was of a higher order than that of his hearers? And since this is obviously not a

matter which can be judged by the senses, it is here that we have to rely upon intuition alone, this being the faculty which, at our present stage of evolution, corresponds most nearly to the kind of intelligence to be developed in those who practise the Way of Silence.

CHAPTER I.

SPIRIT: SOUL: BODY: THREE PLANES OR STATES OF CONSCIOUSNESS.

THE physicist defines consciousness as power of response. If we take this definition and apply it to man, we find that he responds

- I. To that which is less than himself;
- II. To that which is equal to himself;
- III. To that which is greater than himself.

Human consciousness therefore implies two other orders, the sub-human and the super-human.

Looking at himself as a creature evolving in Time and Space, man sees behind or below him, in what he calls the Past, an almost immeasurable experience which appears to be less than human, and before or above him, in what he calls the Future, an immense possibility of experience more than human.

The present moment of consciousness consists

then in the memory of an actual past which we regard as the evolution of matter, and the prescience of a future which stands for the potential realisation of spirit: the one we speak of as Nature, the other as God. These represent the extremes between which we find ourselves as soon as we try to obey the old injunction "Know Thyself."

Slightly above the natural or material, vastly below the Divine or Spiritual, we stand looking backward to the one, forward to the other, alternating between the two, recognising an affinity to both, and rendered unable by that dual recognition to identify ourselves with either. We are the middle term of a trinity which we do not realise as Unity.

Theology names this three-fold division of Consciousness, Spirit, Soul, Body: Theosophy states it as Knowledge, the Knower, and the Known: transcendental philosophy defines it as To Know, To Be, To Do: psychology expresses it as Will, Thought, Sensation: and physical science translates these terms into Life, Mind, Matter. Any one of the three involves the remaining two, for to perceive that which we call Matter or Body we must use Mind or Soul,

and Mind in turn can have no existence apart from Life or Spirit.

As conscious creatures we have no concern with unconsciousness. The word is used even by scientific writers of sleep, trance, death, and the pre-natal state, but since these are all variations of sub-consciousness the term is meaningless, it being obviously impossible for anyone to think of himself as non-existent.

The triple aspect of consciousness is also implied in the common definition of the word as power to know. For power to know involves power to be, and power to be includes power to do. Power of response to appropriate stimulation is power of feeling, or sentience, and this necessarily entails power to act and re-act. For instance, in the elemental order of the sub-human consciousness, each of the seventy-eight known chemical atoms which go to the building of the universe has a definite power to know how to act and re-act according to the law of its own nature. Similarly, in the human body, each of the sixty trillion living cells exists by virtue of its own especial intelligence, feeling and activity.

The psychologists have not yet arrived at a positive definition of consciousness. Prof.

Stout in his text-book of *Analytic Psychology* says that he uses the word "in the widest possible sense, to include every possible kind of experience."

He goes on to say that he does not use the word to imply what is called self-consciousness or the distinction of subject and object, and to this he adds the following quasi-definition:—"Whenever there is any kind of feeling, there consciousness exists, and wherever consciousness exists, mind exists."

This agrees with the physicist's definition of consciousness as power of response, feeling, or intelligence, and by it the whole universe is reduced to consciousness, since the existence of every atom depends upon the response of the interior energies which compose it to the exterior energies which act upon it and form its environment.

The psychologist says that consciousness exists wherever there is any kind of feeling.

The physicist says that every atom of matter has feeling of some sort.

Consciousness and Matter must therefore be co-extensive: variations in Matter must correspond to variations in Consciousness: and the

evolution of Matter must represent the evolution of Consciousness.

Accepting the phrase *evolution of Consciousness* as meaning the process of unfolding the power to know, it follows from the foregoing that the phenomenal or material universe is a record of that process, a sensible or pictorial representation of the stages by which we have become what we are, a reflection of the consciousness we now actually or potentially possess.

If this is so,—and I would ask you to assume it as a provisional hypothesis to be tested as we go further,—it has a most important bearing upon all that we are accustomed to regard as Past and Future, and will be of the greatest service in helping to rid us of the limitations of Time and Space.

Let us for a moment change our way of looking at the world through ages of slow development, and instead of thinking in geological periods, as we have been taught to do, let us see it all at once as it now appears in these three interpenetrating planes or states of consciousness, Sub-human, Human, and Super-human.

The differences between these states or

qualities of mind are so great, that to convey an approximate idea of their relative values we speak of them as if they were separated by vast periods of time. But this is an arbitrary and artificial scale of measurement entirely dependent upon our sensations, and the sensations of other people through whom we have derived our so-called knowledge.

In reality we have as yet no Knowledge of anything. We have no conception of the world as it is in itself: we apprehend only as much of it as our five very imperfectly developed senses are capable of receiving.

Scientific work is the record of sensations experienced and interpreted by those who have specialised their power of response beyond the average and in consequence see more, hear more, feel more, in short are conscious of more, than others.

But the learned no less than the ignorant are dealing exclusively with their own consciousness. They give us their conception of the world (*i.e.*, the sum of their sensations), never the world as it is in itself. To get at this we must pass beyond both the sub-human order of Sensation or Matter, and the Human order of Soul or

Thought and Feeling, into the Super-human or Spiritual order which is the immediate consciousness of Knowledge.

If it were possible here and now to effect this transition from both the objective and the subjective worlds of phenomena into the realm of Consciousness in Itself, we should be quit of the burden of Past and Future, since the idea of Time with its countless ages backward and forward in the process of Becoming would give place to the realisation of an Eternal Now or Perfection.

For in the purely Mental order which man conceives of as the ultimate of his evolution, his present defective state of thinking, feeling and acting, becomes a state of Knowing, Being and Doing,—*i.e.*, a self-conscious expression of the Absolute Knowledge, Goodness and Power which he postulates as self-evident First Cause, Original Consciousness or Creative Principle.

The one thing that intimately concerns us as human creatures is to find the way to unfold our latent power to know the Divine or Spiritual Truth of ourselves.

The Super-human order of Consciousness of which we already have so deep and strong a

prescience, is the only subject of real and permanent interest to us. The finding of this way has been the aim of all philosophy and religion, the goal of every effort and aspiration from the beginning of the world.

The stumbling block till now has been the body. We have thought that if the soul could be freed from its gross partner, it would at once ascend to unity with the Divine Spirit. We have been under the illusion that the soul of itself is spiritual, but that it is dragged down and held in bondage by the earthy or material tenement in which it dwells. A more intelligent conception of the body dispels this illusion about the soul and begins to set it free indeed.

If we examine that aspect of our consciousness which we call body, whether it be the personal form or the universal, we find that we know it only as sensation.

Let us in imagination subtract sensation from our consciousness. Think of yourself as bereft of sight, hearing, touch, taste, smell. What is left? The rudimentary sensation of breathing: a dim consciousness of existence akin to the vegetable order. Now suppose this gone, and with it goes the consciousness of vitality. We

pass into a state of sleep, trance, or death. But something is still left. What is this something? We have called it the soul.

If we turn now to this other half of ourselves, the soul side, we discover that it consists in the cognisance of sensation, a cognisance which can be analysed into recollection and anticipation. This distinction between sensation and the memory or imagination of sensation, has led us to suppose that the subject which cognises is different in kind from the object which is cognised. But the fact that a sensation, and the memory of that sensation, can be distinguished as two distinct experiences in time, *i.e.*, two separate phases of consciousness, is not sufficient ground for assuming that they are essentially unlike. They are merely varying degrees of the same kind of consciousness, and if the objective sensation is material or earthy, its subjective counterpart must be placed in the same category.

If the body is material, the soul also is material. If the soul is mental the body also is mental.

The child identifies an object with his consciousness of the object, but as his mind develops into the analytical stage, he recognises the

distinction and its necessary consequence that he is dealing always with his consciousness of objects, *i.e.*, with his own sensations.

If consciousness is mental then sensation is mental, and if sensation is mental then body (form, object, cosmos, phenomenon) is also mental.

But in addition to sensation and the memory of sensation, we find a third something in our consciousness,—a desire for growth or continuity. We no sooner experience a sensation than we find ourselves desiring some change in it, either of increase or decrease. No sensation ever remains the same even in repetition, since memory intensifies the original by doubling it.

This desire for growth is memory applied to the future by an inversion of remembered sensation. The sensation of having grown suggests the possibility of future growth and prompts a perennial desire for improvement to infinity.

Reduced to its lowest terms human consciousness is made up of I. Sensation, II. Memory of Sensation, III. Desire to continue and to perfect sensation by repetition or by change. These three modes are all we know in

the natural state of Matter, Mind, Life ; Body, Soul, Spirit.

Spirit or Life as we cognise it through sensation is desire for growth, continuance, perfection, a creative energy impelling us to an ultimate knowledge of It as It is in Itself, *viz.*, the fulfilment of all desire.

Soul or Mind in the natural state is the three-fold cognisance of sensation, the subjective record or memory of the evolution of consciousness, the experience in sense by which till now we have unfolded our power to know, but in Itself it is the Whole or Divine Consciousness of Spirit.

Body or Matter as yet is no more than the same record or memory of experience inherited and acquired (personal and universal) made visible, tangible, audible, etc., by the soul projecting itself through a mechanism of its own creation, reflecting itself through the senses as a magic lantern picture is thrown outward on to a screen ; but in Itself, It is the perfect expression of the Divine Mind.

To see the body scientifically as an objective representation or picture of the evolution of consciousness is the greatest help toward

spiritual development, for it shows us the exact degree to which we have unfolded our power to know, our power of response to Life in Itself: it keeps for us an automatic record of our progress toward the Superhuman or Divine Order; for by registering the sub-conscious conditions of the soul as faithfully as those of which we are immediately aware, it preserves us from the error of measuring ourselves by our self-conscious states alone.

It was our ignorance of the sub-conscious mind and all that it stands for in our further unfoldment, which made it possible for us to imagine that any of our experiences were spiritual. For man at this stage of his evolution to speak of himself as spiritual, is as if he said that the anthropoid ape belongs to the human order because it fore-shadows the rude outline of primitive or instinctive man.

But side by side with our idealistic conviction that certain states of our present consciousness are spiritual, we are confronted with the contradictory assertion that it is impossible to be really spiritual while we are conditioned by a fleshly body; and one of the initial steps in the way of silence is to perceive clearly that we are

quite as ignorant of the spiritual consciousness as an animal is ignorant of the human, but that by means of this same "fleshly body" which we have so much misunderstood, we can learn how to quicken our evolution from the lower into the higher order.

Compared with spiritual man, the man of to-day is as 5 to 7, and unless the average rate of development is immensely hastened, there appears yet to be enormous cycles of experience for the human race to pass through before attaining its ultimate.

Looking out at our picture-book, the universe, we see at this moment five orders or states of consciousness :—

- I. Mineral.
- II. Vegetable.
- III. Animal.
- IV. Instinctive or Savage Man.
- V. Intellectual or Civilised Man.

Emerging from the fifth order of man there is already discernible another type,—the sensitive, the intuitional, or psychic,—and again beyond this sixth order is the promise of a seventh as unlike it as it is unlike the fifth.

These five degrees of sentience are represented in our own bodies in the same ascending scale :

- I. *Mineral* : Osseous system (the skeleton).
Chemical energy of food. Chemical elements of living cell, resolved by Kossel and Schutzenberger into carbon, hydrogen, nitrogen, sulphur, phosphorus.
- II. *Vegetable* : Conjunctive tissues, or fibrous membranes possessing only vegetative properties : *i.e.*, a low power of response as compared with the nervous elements.
- III. *Animal* : Anatomical structure in general, and particularly the Reproductive, Nutritive, Circulatory and Respiratory systems.
- IV. *Instinctive Man* : Involuntary or Sympathetic Nervous System.
- V. *Intellectual Man* : Voluntary or Cerebro-Spinal Nervous System.

If we take the savage or rudimentary man as representing one-fourth of human evolution, intellectual man would be half-developed, the psychic would be three-quarters of a man, and the spiritual would be the whole or perfect Man.

Psychic man appears to revert to the type of

instinctive man and this apparent relapse to a lower level than the intellectual has led the intellectualist into the natural error of looking down upon the psychic as deficient in his own reasonable qualities, and fit only to be treated like a savage, an idiot or a spoilt child.

But if our classification is a sound one, it would lead us to expect that the third quarter of human development should reproduce the characteristics of the first quarter, and that the fourth should reproduce those of the second after they had undergone the modification of the third stage.

In psychic man we should look for a great development of the subconscious intelligence which functions through the involuntary nervous system, and in spiritual man we should expect the self-conscious possession and control of all the powers indicated in the six preceding stages. The super-human order would therefore be the transmuted consciousness of the whole creation.

We see this process of transmutation perpetually taking place. The mineral yields up its life; loses its separate existence as mineral, to pass into the next higher order, the

vegetable; the vegetable absorbs and transmutes the chemical constituents of soil, air, and water, into a fuller consciousness, *i.e.*, a quickened vitality, a higher power of response.

In its turn the vegetable gives up its life as vegetable to be transmuted into the more expanded consciousness of the animal, and the animal again is taken up and changed into the instinctive or rudimentary stage of the human order, which thus epitomises the realms of consciousness below its own.

By the same law of transmutation, instinctive man surrenders to intellectual man; intellectual man in turn must make way for the psychic man whose sensitiveness is a quicker power of response; and this sensitive consciousness again has to learn obedience to the Spiritual or Divine order.

The evolution of consciousness, then, is a process of quickening the power of response, and of changing its habit of functioning.

Meditation, or the Way of Silence, is a mental discipline by which the habits of sensation inherited from instinctive man, together with the habits of thought and emotion acquired by the intellectual and psychic man, are all

simultaneously transmuted into a new kind of consciousness.

But whether we belong to the intellectual type or to the psychic, or whether we are a mixture of both, we all carry in the cell-memories of the body the animal inheritance of instinctive man, which has to be overcome if we are to enter into possession of the seventh or spiritual consciousness.

In overcoming or transmuting the body we do indeed "overcome the world" for we see that every phase of the cosmic evolution is recorded in it.

The development of the human embryo bears further witness to this fact. The first state of the body is an agglomeration of chemical atoms in the germ cell: and the brain of each one of us has actually passed through the phases of fish, reptile, bird, mammal, and savage man. *Æons* of cosmic evolution are condensed into nine months of personal experience, and each man bears about with him in his own subconscious memory the knowledge of all that has gone to the making of the world.

The new doctrine of energy gives us the same conclusion, and still further reduces the time

required for the process of metamorphosis from lowest to highest, the potential chemical energy of the food we eat being converted in the course of a few hours into the vital energy of thought and feeling.

The fact that such miracles of transformation take place as a matter of course in the body every day is of itself enough to suggest the possibility of still higher degrees of change. If the chemical energy of "brute matter" is continually being raised into "living" or mental energy, why should not mental energy in turn be quickened into spiritual consciousness? The transformation which has already taken place in the human body is an indication of the change it is yet destined to undergo.

The difference between the bodies of rudimentary and civilised man suggests that the form of to-day must at least be capable of a further development which would improve it as much beyond the present standard as the present is beyond the past.

The law of the past has been the selection and survival of the fittest, and the application of this law to the mental states is the basis of scientific meditation.

Whether we look out at the objective side of our consciousness as pictured in the world, or whether we look in at those subjective states which we are accustomed to consider as more especially our own, we find much that is manifestly unfit to survive, much that we would willingly eliminate from the consciousness of our children if we could.

We readily admit that the man of the future should reproduce only our best, unhampered by those sub-human qualities which we recognise as our inheritance from the brute phases of our earlier evolution.

Two thousand years of Christianity have not eradicated the animal habits of anger, fear, pride, jealousy, etc. It is easy to see that these states of consciousness were once invaluable to us in quickening our intelligence, as they are still to the animal and the savage, but the distress of the transitional phase is that these once most useful experiences of instinctive man have become not only useless but dangerous to intellectual and psychic man.

The prehistoric tempers which must have given us many happy hours of excitement in the days when we were chipping flints, are now so

destructive in their effect upon us that either we or they must die. How are we to deal with these destructive elements of consciousness? The body will give us a hint worth taking.

Modern biology tells us that growth or nutrition is the dominant characteristic of living creatures, and that this nutritive process is bi-lateral, consisting of assimilation and dis-assimilation.

“In assimilation or formative synthesis brute matter is taken up by living matter and *made similar to it*. The more highly evolved organism uses the lower and *changes it into its own likeness by a mysterious quickening process which is inward, silent, hidden, and of which we have no knowledge except by the comparison of successive states*. The phenomena resulting from this process are generally slow, and have no other expression than growth and organisation.

“Dis-assimilation or destruction on the other hand translates itself objectively to the senses by movements, by the production of heat and electricity, and by the rejection of waste stuff.” (DASTRE.)

Another important distinction between the two aspects of the vital process is that Constructive Activity or growth proper goes on without break or intermission, while Destructive Activity is intermittent, rhythmic, alternate.

If we read this metaphysically, the parallel is

instructive. The transmutation of lower into higher is involuntary. It is done for us by a power beyond our control, which works incessantly for our preservation and renewal; all we can do is to choose out the nutritive material and present it for transformation.

The destructive part, however, does largely belong to the self-consciousness, since it is caused by our *use* of the energy supplied to us by the constructive power. The nutritive process in the body is the picture of a similar process taking place in the soul. The mind also assimilates ideas and rejects the waste products of consciousness. The mind assimilates that which it affirms, and rejects that which it denies.

Affirmation is constructive, denial is destructive. To break up the sub-human states of consciousness then, we have to use denial, and in their place begin to establish the superhuman order by continual affirmation of those qualities which foreshadow the fully developed man.

Having selected the fittest elements in our present consciousness, we have to keep these dominant in the mind by a deliberate exercise of the will, that they as the "more highly evolved organism," the "live cell," the vital thought,

may absorb the energy of the lower element, and change it into its own likeness by a mysterious quickening process which is inward, silent, hidden, and of which we have no knowledge except by comparison of successive states.

For we do not know how this transmutation is done any more than we know how the chemical energy of our food is transformed into mental energy,—we only know that the metamorphosis does take place, and that by this simple practice the brute energy of fear, for instance, becomes the divine energy of faith.

The quickening process which follows affirmation of truth takes place in the hidden depths of consciousness and we know it only by its results: but the denial which corresponds to dis-assimilation is voluntary, and does indeed “translate itself objectively to the senses,” inasmuch as it rouses and sets free for transmutation the sub-human energy which may till then have been peacefully dormant and even unsuspected in the race-memory of the subconscious mind. There is also a casting out of its effects in the bodily sensations.

Psychology tells us that “All mental states are followed by bodily activity of some sort . . .

all states of mind, even mere thoughts and feelings, are motor in their consequences." (James.) This means that all thought and feeling ultimate in sensation; that subjective states of consciousness become objective; that the body reproduces all the experiences of the soul.

Denial therefore will affect the body by casting out those vibrations or atoms which have been produced by former mental states of error, and affirmation will replace these by other vibrations or sensations which correspond to the Truth.

Let us now look at the various systems of the body and see what they suggest to us of our metaphysical constitution.

- I. Osseous System. Bones.
- II. Muscular System. Muscles, forming flesh of body.
- III. Reproductive System. Organs of generation.
- IV. Nutritive System. Alimentary Canal and the various glands connected with it.
- V. Vascular System. Heart, blood and lymph vessels.
- VI. Respiratory System. Lungs, windpipe.

VII. Nervous System. Brain, spinal marrow, nerves.

We have seen that our bony structure relates us to the mineral order of consciousness, the skeleton being to the body what the rocks are to the earth : but another cosmic relation appears when we remember that the bones together with the Articulatory System of Joints and the muscles by which they are moved, are also called the System of Locomotion. It is by the use of this system that we acquire the sense of space, with its allied sensations of weight, density, limit, and the other details of mechanical measurement.

These experiences begin in instinctive movements long before the specialised organs of eye and ear are developed to intensify the twin conceptions of time and space which we are wont to accept as if they were eternal verities instead of the perishable product of our half-evolved intelligence.

It will not be necessary to deal directly with Systems I. and II. in our method of changing the consciousness which they represent, but the five other systems will give us invaluable help. All the six are under the control of the seventh, the nervous system, and it is through the various

nervous centres or plexuses which act as departmental or local brains that we have the means of raising or quickening the body to a higher power of response than its present norm.

“The development of the nervous system gives the measure of individuality.” (DASTRE.)

The nervous system of instinctive man being more highly developed than that of the animal, he possesses a conditional sovereignty over the animal, vegetable, and mineral orders which serve to make up his body, but the far greater development of the cerebro-spinal or self-conscious half of the nervous system in the intellectual man gives him the control of instinctive man and all below him.

“The Nervous System consists of a number of organs which are named respectively Nerve Centres, Nerves and Peripheral End-organs, arranged in two groups or systems—a Cerebro-Spinal and a Sympathetic. The Cerebro-Spinal nervous system consists of a brain and spinal cord, the nerves which arise from or terminate in these large centres, the small ganglia connected with these nerves, and the end-organs at their peripheral terminations.

“The Sympathetic Nervous System consists of a pair of gangliated cords, situated one on each side of the spinal column; of three great gangliated prevertebral plexuses situated in the thoracic and abdominal cavities; of

numerous smaller ganglia lying more especially in relation with the thoracic and abdominal viscera ; of multitudes of fine distributory nerves.”¹

If we now take the various systems as they are arranged in order from the base of the Spine upward to the Cerebrum we get the following table :—

- I. *Reproductive System*, represented by the *Sacral Plexus* of the Cerebro-Spinal Nervous System, regulating the lower limbs and the external organs of generation.
- II. *Nutritive System (negative)*, represented by the *Prevertebral Hypogastric Plexus* of the Sympathetic Nervous System, supplying the organs of excretion, bladder, rectum, urethra, and the internal organs of generation.
- III. *Nutritive System (positive)*, represented by the *Prevertebral Solar or Epigastric Plexus* of the Sympathetic, controlling stomach, intestines, gall bladder, bile ducts, ureters, seminal ducts and the glandular structures of liver, pancreas, kidneys, spleen.

¹ *Anatomy*, by Sir Wm. Turner, M.B., F.R.S.

- IV. *Circulatory System*, represented by the *Prevertebral Cardiac Plexus* of the Sympathetic, regulating the heart and blood-vessels.
- V. *Respiratory System*, represented by the *Cervical Plexus* of the Cerebro-spinal System, and supplying (in conjunction with the brachial plexus) the upper limbs.
- VI. *Nervous System (Involuntary)*, represented in the cranium by the *Medulla Oblongata*, the expanded continuation of the spinal cord itself which forms the base of the brain, and controls the special organs of sense, eye, ear, nose, tongue, skin.
- VII. *Nervous System (Voluntary)*, represented by the *Pineal Gland, or Conarium*, a small cone-shaped body in the deep median fissure of the cerebrum or great brain, of which the physiological function has not yet been discovered. Its structure however is suggestive since in its minute compass it contains starchy and gritty calcareous particles (mineral); connective tissue (vegetable); vascular

and lymphoid cells (animal); nerve cells (human).

“From its broad anterior end two white bands, the peduncles of the pineal body, pass forwards, one on the inner side of each optic thalamus.” (TURNER.)

Its close natural relation to the nerves of sight is worth noting in connection with the mystical interpretation of this organ, as an undeveloped vehicle of the seventh order of consciousness, the other mysterious cerebral gland, the pituitary body, below the conarium, being regarded as the special organ of the sixth or psychic man.

In many methods of meditation, this centre is used for the purpose of developing the psychic senses, but it is here left out for the reason that the less is included in the greater, and the expansion of the senses proper to spiritual man comes as the result of regenerating the senses already evolved.

That the function of the conarium is unknown to biologists, does not lessen its usefulness to those who are learning the Way of Silence. For from the metaphysical point of view nothing is known as to the true function of any organ in the body. Scientific research has given us a

record of the habits of the past, and from the incalculable modification of those habits shown in the human body of to-day, it foretells a future which coincides with the wonders of the religious imagination.

Physiologists are now declaring their conviction that disease, old age and death are "remediable accidents" which "will yield to the power of science." (DASTRE.)

But to overcome these long-established habits of the race, we shall necessarily have to change the consciousness now functioned by the various systems of the body, and popularly accepted as "natural," or "normal."

In preparation for the first exercise in regenerative meditation, let us glance at some of the aspects of human experience, represented by these seven nervous centres :

I. *The Sacral Plexus.* Through the race impulses functioned by this centre, we come into objective existence : it stands then for our birth into self-consciousness, our beginning in personality, our "natural" relation to parents, brothers, sisters, blood kindred of every degree. Involved in this are those deeply rooted habits of thought, feeling and sensation, which determine

our "natural" consciousness of ourselves as "male" or "female"; "bond" or "free," "Jew" or "Greek." Sexual, Social, and Racial distinctions, spring from the consciousness transmitted to us by the activities of this centre. Hence, the old endeavour to attain the freedom of the spiritual or "Christ" order by atrophying its energies.

The error of this method is apparent when we remember that reproduction is not only a special process restricted to the initial formation of the body, but a continually recurrent phase of nutrition by which at short intervals the original form is reproduced over and over again in response to the will to live. A new body is generated every few months with variations which correspond to changes in the soul.

The Reproductive System expresses the desire for continuity of consciousness. This desire is fulfilled for the average man in his perpetuation of himself in his children, but at a further stage of development his physical energy becomes in part transmuted into mental energy which finds for itself some form of psychical expression, and with this double satisfaction the majority are content.

But to an increasing number it is now becoming clear that this reproductive system indicates the power to bring forth the spiritual or ultimate man, and that body and soul are but the material out of which by transmutation the superhuman order will evolve. For death as well as birth is involved in this system.¹

Physical birth and death as we know it is a transitory phase in evolution to be superseded by another mode of manifestation as man outgrows the natural or animal consciousness of himself together with those "laws of nature" which are nothing but the boundaries fixed by his own half-developed mind.

In the recorded life and sayings of the one immortal man whom the world has known, the fact of the Immaculate Conception given in two out of the four Gospels is significant as a sign on the objective or sense plane of an essential feature in the consciousness of spiritual man.

We have to change the natural conception of ourselves as born of the will of the flesh with its sexual law of attraction and repulsion and the consequent sense of halfness, separateness,

¹ Students are referred to the last chapters of *La Vie et la Mort*, par le Dr. A. Dastre, membre de l'Institut, professeur de Physiologie à la Sorbonne.

unwholeness, sin, for the immaculate conception of ourselves as sons of God, coming forth from the Father, the Spirit of Truth "within."

But we do not attain to this spiritual conception by mere assent to a mystical formula. The very familiarity of the words blinds us to their meaning. Let us try to consider them as carefully as if we had never heard them before.

Try for a few moments to think of yourself apart from all those experiences of birth, class, nation which make up your personal consciousness as far back as you can remember. Eliminate all the characteristics which you recognise as derived from parents, family, ancestors, caste, race, epoch, native-land. Obey, in imagination, as faithfully as you can, the injunction to "Call no man upon the earth your father, for One is your Father which is in heaven"—renouncing the earth or natural memories and thinking of yourself only as Jesus said he thought of himself, "Before Abraham was, I am."

Then imagine yourself carrying that kind of self-denial into the practical details of every hour of your life, day after day, year after year, until the new habit had so replaced the old that there was nothing left of your former self, except the

knowledge that it had once been, and had died out, had ceased to function, had been gradually dispossessed, absorbed, transmuted, taken up into a Self that was you, yet not you.

This will give you a rudimentary idea of what is required of those who follow the way of silence. For indeed it means nothing less than learning to silence for ever the old order of consciousness that we may know ourselves no longer after the flesh as we now appear, but in Spirit and in Truth as we were, and are, and ever shall be.

II. *The Hypogastric Plexus.* The nervous energies of this centre regulate the negative consequences of growth. The double aspect of nutrition is thus stated by Claude Bernard :

“These phenomena (of organic destruction and of assimilative synthesis) are simultaneously produced in every living creature in a correlation which cannot be broken. Dis-assimilation or dis-organisation uses up the living matter in the functioning of the organs: the assimilatory synthesis regenerates the tissues, and gathers together the reserve materials which the functioning must spend. These two operations of destruction and renovation are absolutely inseparable, at least in the sense that *destruction is the necessary condition of renewal*. The phenomena of functional destruction are themselves the forerunners

and instigators of the material renovation, of the formative synthesis which is silently carried on in the innermost of the tissues. Losses are made good in proportion as they occur, equilibrium is re-established as soon as it is disturbed, and the body maintains its composition."

Equally in the "renovation" of the soul the destruction of former mental states, the breaking down and casting forth of old consciousness, must precede the "formative synthesis" or building up of the new man. Dis-assimilation of old ideas, dis-organisation of habitual feelings is the inevitable accompaniment of the reconstructive process.

To accept this necessity and submit to it will make our early years of regeneration comparatively easy: but stubbornness in letting the old self go, means trouble for body and soul.

The more the mind is quickened, the less it will be clogged by past experiences, however useful these may have been at their own time. The food of yesterday becomes the poison of to-day. The inspiration of to-day will not serve for the needs of to-morrow.

Our purpose then in using this centre is to keep both the inner and outer consciousness plastic, fluent, free from accumulations of waste

stuff, free from those passive and active stupidities which make us loth to part from anything that has once been vital to us, even though it may long since have "seen corruption."

III. *The Epigastric or Solar Plexus* is the most important of the six, since it has a suzerainty over the whole body as agent of the primary creative intelligence. It controls the digestive process, generating and distributing vital energy to all the other centres, and upon its ceaseless activity the entire organism depends. Its relation to the cranial brain is that of cause to effect, of supply to demand, of the subconscious mind to the self-conscious, of the cosmic to the personal.

It stands then for the power which gives form to every thought, converting all mental states into equivalent sensation, transforming the subjective into the objective, working out in terms of vibration the exact result of all that the mind accepts.

IV. *The Cardiac Plexus* governs the heart and the rhythm of the blood. It therefore represents the control of emotion, the mastery of feeling in all its recurrent moods of contraction and expansion.

V. *The Cervical Plexus*. We have only to

remember how large a part of our experience is represented by lungs, throat and mouth, to appreciate the metaphysical value of this centre in meditation.

VI. *The Medulla Oblongata*, as the origin of the deep roots of the special senses, sight, hearing, touch, taste, smell, is the cranial centre representing the memory or history of evolution. Hence to become master of the senses is to overcome the world.

VII. *The Conarium or Pineal Body* is taken as the central point of the cranial brain to represent the power of the new self-consciousness to see, or know, in Spirit and in Truth.

It is a useful preliminary exercise in concentration to locate these seven points in the body with the help of some good anatomical casts and charts, such as those in the South Kensington Museum. But the following will give a working notion of their relative positions :—

I. The Sacral Plexus is the largest of all the plexuses, and consists of a flattened mass of nerves in front of the sacrum,—the big triangular bone which forms the base of the spine.

II. The Hypogastric Plexus is in front of

the last and biggest of the lumbar vertebræ immediately above the sacrum.

III. The Epigastric Plexus is behind the stomach slightly above the waist-line, opposite the first of the five lumbar vertebræ.

IV. The Cardiac Plexus is at the base of the heart, *i.e.*, its broad and upper end which lies under the point where the third rib joins the sternum or breastbone, opposite the middle of the twelve dorsal or thoracic vertebræ.

V. The Cervical Plexus is formed by the intertwining of the four upper cervical nerves in front of the upper four of the seven cervical vertebræ.

VI. The Medulla is the prolongation and expansion into the cranium of the spinal marrow, which forms the base of the brain, under the back of the head.

VII. The Conarium is most easily placed by imagining a straight line from each eye converging backwards into the head, and crossing another straight line up from the base of the spine. The point where the lines meet would represent the position of the pineal gland, the apex of which is downwards towards the medulla.

As a test of the power of concentration the

attention should be fixed for three seconds upon each centre in its order without straying off to the organs which it governs.

As soon as this can be done it is well to take the word *Regeneration* and think it into each of the centres. It should be remembered that these centres are so intimately connected with each other that an impression received by any one of them is instantly communicated to all the others, the whole nervous system being affected by the vibration of a single nerve.

The best plan is to do this at some quiet time early in the morning when alone and free from risk of interruption. Sit upright in a chair that will bear your full weight however deeply you relax, and take a few full breaths, mentally repeating the word *Regeneration*, as expressing the purpose of the exercise.

Then while the lungs are full hold the breath in long enough to say the word silently once with the imagination fixed upon the Sacral Plexus, not as if you were looking at a picture of your body and merely fastening *Regeneration* upon it from without, but rather as if that particular brain in you had awakened to desire the state represented by the word.

Of course the headquarters of all these centres and their systems are in the cerebrum, but it would be much more difficult to locate them there than to take them in direct relation (spatially) to the department of consciousness which they regulate ; and this method of learning to think and feel as you choose in any part of the body, results in a wonderful practical control of physical conditions.

To practise the word once in each plexus is enough at first, but when this has been done morning and evening regularly every day for seven days, the exercise can be lengthened to seven repetitions of the word for each centre. The breath should be taken in and let out easily, steadily, silently, with no forcing, or puffing, or fuss of any kind, and a longer interval should elapse between the expiration of one breath and the inspiration of the next, than between the inspiration and expiration of the same breath.

Another exercise is to take the word *Illumination* and alternate it with *Regeneration*.

- I. Regeneration. (Sacral.)
- II. Illumination. (Lumbar.)
- III. Regeneration. (Solar.)
- IV. Illumination. (Cardiac.)

V. Regeneration. (Cervical.)

VI. Illumination. (Medulla.)

VII. Regeneration. (Conarium.)

The following are easy exercises in self-conscious or secondary meditation. It is best to practise with one at a time, taking perhaps one for each day in the week.

Sunday.—That I may know myself in Spirit
and in Truth.

Monday.—The Truth of me is Spirit, not
matter.

Tuesday.—In Spirit and in Truth I am free
from sin and death.

Wednesday.—Holy Spirit! manifest Thyself
in me!

Thursday.—Spirit is the Only Power.

Friday.—Spirit is my Only Substance.

Saturday.—Infinite Spirit! Thou art in me,
and I in Thee.



CHAPTER II.

LIFE : MIND : MATTER. *The making and maintenance of Matter. The three realms of Mind : Personal, Cosmic, Divine.*

SCIENCE is invaluable as a corrective to religious illusions. Religion says that God is Spirit and the religious idealist is firmly persuaded that he knows God.

Science says that the Creative Energy is Life in Itself, and the scientific idealist who has devoted himself to exploring the secrets of Matter in his search for Life, will own that he knows nothing of It as It is in Itself.

Equally, the psychologist who has spent a lifetime's labour in studying Mind, admits that he is groping still on the plane of psychic phenomena among those ghosts of subconscious or ancestral experience which are but finer forms of Matter.

Both the physical and the mental philosopher

warn us not to mistake our cosmic memories for spiritual consciousness, yet so strong is the habit of assuming that we do know God or Life because we experience high states of thought and feeling in connection with these words, that it is worth our while to submit ourselves to a simple practical test on this point.

Let us take any common object of man's making, such as a wooden box. We regard this as a material thing, belonging to the visible, tangible plane of sense, and it rouses in us no deep emotion as being precious or wonderful, for we know that if it were to be destroyed we could easily make another.

But why are we able to make another? Because the idea of the box is in our mind. We should have destroyed only the outer form or image of the box: its inner form would be still intact. We call this inner form an imaginary box. We see it with the mind's eye, we have a subjective or psychic sensation of the box, which is its ideal, idol or image. As long as that ideal or imaginary box exists in our consciousness we can always reproduce its outer appearance.

The objective or outer box depends then upon the subjective or inner box. But is this its

cause? Can we trace it to no deeper origin? Surely in the experience of the man who made the first box there must have been some earlier consciousness concerning it before it could have been formed even in imagination?

If we look a little deeper we find there was first of all a *desire* for a box. It might have been no more than a vague sense of inconvenience, an undefined want, an instinctive searching for something which would make existence more orderly and pleasant.

As this wish grew into an imperative need, the faculties began to work to supply it, and gradually or swiftly, according to the mental development of the inventor, there was formed up in his mind an inner picture exactly corresponding to his desire.

So, both outer and inner box might be destroyed, and yet man could make it again if his desire for such a thing were strong enough to set his imagination to work to re-create its psychic or inner form.

But let us now take an object higher in the scale of consciousness than a box:—a flower, for instance. If we destroy the body or outer sense of a flower, or any living thing, its soul or inner

shape exists as perfectly as ever. We can see and smell and touch it with our inner or psychic senses, but we cannot reproduce it. We can make an exact imitation of its appearance in a painting or a model, we can even by a certain concentration of desire obtain a life-like projection of its appearance on the outer plane, but there is a third something which we cannot supply, and that mysterious Third we recognise as the reality of the flower.

We call it Life: we acknowledge It as the ultimate Cause of all mental and physical phenomena: but in relation to It we have as yet no direct power because we know it only in Its effects. If we did know It, we should be able to make a flower as easily as we can now make a box. And we should then be able to produce the box immediately out of the elements without the present cumbersome intermediate processes of finding the wood and shaping it with tools and labour.

But such knowledge belongs to an order of consciousness which we have not yet developed. We perceive that such a consciousness is possible to man because our psychic senses have experienced the presence of One in Whom it was so

perfectly developed that He had "the Keys of death and of Hades."

And that Spiritual Man,—Man as He *is* in Spirit and in Truth, not as he appears in matter and in sense,—that Master in interpretation declares His consciousness of Life to be the true consciousness of every man which he must find within himself if he would save his soul alive.

We have then to know Life as Jesus the Christ knew It if we are to realise the Truth of ourselves. He knew It as His own Self. In His consciousness Life, Mind, and Matter were One. He realised His Spirit, Soul and Body as a Divine Unity. That Omniscient and Eternal Mind which in us is as yet deeply latent and subconscious, was in Him evolved into full self-consciousness, so that He was able to interpret Life in terms of Matter by proving that his human or material body was Spiritual and Immortal.

His knowledge of Life was manifested to the uttermost when He submitted to the final test of crucifixion and raised Himself from the dead.

Who to-day knows Life with the knowledge that can raise the dead? The world seems to have been asleep for the last 2,000 years and to

be only now awakening to the revelation of Life which was given to it then.

But at least in its long slumber it has been dreaming of "an age to come" when the Superhuman Man should re-appear and quicken into resurrection all those who hope for his coming. And those ages of desire have at last brought forth the imagination of a new and better order of existence.

For the evolution of man himself follows the same sequence as the evolution of the things he makes :—first, desire ; second, the mental image corresponding to that desire ; third and last, the outer or elemental form.

In the initial making of the body we see this order as clearly as in its maintenance from day to day. We begin our personal experience in the will of the race expressed as desire in our parents. This desire produces its corresponding imagination or subjective experience in sensation, which in turn finds its equivalent in action or objective sensation.

Once started upon our self-conscious career, we carry on the same process. The will to live shows itself as desire for food, air, warmth, and other conditions of growth. This desire, expressed

at first in the primitive language of cry and gesture, prompts the appropriate thought, feeling, and action in those upon whom we depend until we are able, by the development of self-conscious intelligence, to experience the whole sequence in ourselves.

The more closely we examine these facts the more wonderful will be their meaning. They teach us that not only the present condition of the body, and its immediate circumstances, but the cosmic condition, the state of the universe itself, is the expression of man's desire. True he does not recognise himself as the maker and maintainer of things as they appear. Through ignorance of himself he refers all that is strange in his world to an over-ruling Intelligence, remote from his own, which he alternately blesses and curses, loves and fears, obeys and defies as his experiences are pleasant or painful.

But when his eyes begin to open he sees that he is the builder and maker of the "house not made with hands" which in his blindness he had mistaken for the work of a God whose will and power it represented. The discovery that his personal environment is of his own creation leads on to the conviction that those

great regions of the cosmic consciousness over which he has as yet developed no control represent forgotten states of sub-conscious desire.

“The riddle of the painful earth” is solved as soon as the cosmic memory is recovered. For then we see that there is nothing in the world, however evil it may now appear, which was not once the satisfaction of some creature’s need in some phase of its evolution. And to find the point of likeness between that creature and ourselves will give us a clue to quickening the intelligence of its desire, as the first step towards changing the condition it has ignorantly produced.

If instead of asking “Why has God made such a world? Why does God allow evil?” we enquire whether God *has* made such a world, and whether God *does* allow evil, we come to an answer which relieves us of any necessity for a scapegoat. We no longer shift the responsibility of our mistakes upon either God or devil when we understand the laws of our own mind: for we learn that we have but to develope our intelligence enough to work with the Mental Laws instead of against them, to bring about

incalculable changes in the plane of sensation which is the final term of thought.

But we must come to the greater through the less: it is futile to try and work upon cosmic conditions before we have gained practical control over our own bodies and circumstances.

Man's dominion over the world of appearance has till now been chiefly exercised upon those forms of matter which represent the lowest degrees of consciousness. For instance, he has more or less worked his will upon solid and fluid matter while this was below the level of organic life: he has done fine things with the elements when he has wished to build a city, irrigate a desert, lay a cable on an ocean floor, invent a flying machine, or organise a system of wireless telegraphy, but upon the higher planes of vegetable and animal life his power has not increased in proportion to the greater degree of response at those levels of consciousness.

He can change the type of plant and beast, he can use them as he chooses, he can even reduce them to their inorganic elements, but he can no more make a living thing than he can control those same elements when they take cataclysmic shape in earthquake, tempest, fire or flood.

His failure has been due to the fact that he has depended upon matter for his interpretation of Life. He has sought to make the senses his guide into the kingdom of Spirit.

To one untrained in the Way of Silence, the first attempt to concentrate upon the word *Life* resolves itself into a memory of personal and universal experience. The exercise is nothing more than a review of subjective phenomena. The mind is crowded by the imaginary effects of Life. It has no power to reach beyond this to the abstract plane of Cause. Hence the defective conditions of the body. We do not know enough about Life to be able to interpret It in terms of Matter.

We have known but one side of our minds,—the out-side, the sense-side,—and just as it takes a knowledge of two or three languages to know any one language well, so we cannot know even the one side of ourselves which we call Matter until we have developed a knowledge of the other side—the inside, the heavenly “within”—which we call Spirit or Life.

Mind is the interpreter between Life and Matter. An interpreter is the middle term of a trinity, the mean between two extremes, the

agent or medium of communication between two otherwise separate and mutually incomprehensible parties.

An interpreter must therefore be dual in his function : he must know both of the extremes which meet in him, or he cannot translate each to the other and bring them into unity.

So, the Christ-Consciousness as the Interpreter between God and Man is both Divine and Human, and Mind as the Interpreter between Life and Matter is both Subjective and Objective, Abstract and Concrete.

Psychology has already given us broad hints that we have hitherto been using but a fraction of the intelligence which we possess. We have failed to control matter because we have known nothing about the greater half of our own minds. And it is through this incomparably greater subconscious mind that we have to come into possession of the Divine or Spiritual consciousness of Life.

But however defective our present knowledge of Life may be, we can clearly perceive the fact that there is a vital intelligence diffused throughout the physical organism without which it could not exist for a moment. We have evolved far

enough to be aware of a Power ceaselessly working within us in strange and wonderful ways, and we know that we are dependent upon its silent ministrations for every breath, every thought, every feeling. Of ourselves we can do nothing. We cannot self-consciously digest a particle of the food we eat, or control the least of the vital processes which maintain us. After 20, 40, 60 years of daily acquaintance with this Power, we are as ignorant of it as if we had never been born. We are as hirelings in our own House of Life, hirelings subject to instant dismissal, instead of ruling as kings and priests of an Eternal order.

If we will consent to put away our comfortable illusions about ourselves and submit to the dry white light of truth, we shall soon find out where we actually are in the scale of evolution. For we have the measure of the stature of the full-grown Man. We have in our race-memory at least *one* pattern of Man as he is when he has completely developed his consciousness.

Ultimate man has absolute dominion over his body. "As the Father hath life in Himself; so hath He given to the Son to have life in himself."
. . . "As the Father knoweth me, even so

know I the Father: and I lay down my life.”
. . . . “Therefore doth my Father love me,
because I lay down my life, that I might take it
again. No man taketh it from me, but I lay
it down of myself. I have power to lay it down,
and I have power to take it again.”

If we knew Life as It is in Itself on the Spiritual plane of Cause, we too should have this resurrection power over the body. But the kind of mental activity which we call “knowledge” is limited as yet to the plane of effects, and in this knowledge there is only the shadow of power.

It concerns us to get a clear understanding on this point because we cannot begin the regeneration of our consciousness while we mistake our psychical experiences for knowledge.

Many people say that it is impossible to know in the spiritual meaning of the word while we are conditioned by Time and Space: and this is so, but not in the way they mean. For instance, they say “We cannot do it in *this* life.” “That belongs to the next stage of existence.” “Perhaps we shall come to it in the next world.”

Now what do these phrases mean? If we get to the bottom of them we find that they are rooted in a superstition, a mechanical way of

thinking, which is a survival from a lower level of our evolution. It is time we outgrew it. For it amounts to saying that it is impossible for man to evolve the spiritual consciousness while he is in the flesh : and that, at least for a Christian, is a heresy, a disobedience to the teaching of his Master, who proved that it could be done.

Moreover, if the history of the world contained no record of Jesus, we have already learnt enough about our evolution to keep us from making rash statements as to the limits of that evolution.

What is "*this* life," "this stage of existence," "this world" ? Is it not our present *state of consciousness* ? Why should it be necessary for us to pass out of our bodies in order to change that state of consciousness ? Surely it would be simpler and more satisfactory to change our consciousness of the body, to quicken its evolution into a higher grade of intelligence ? What is the state we call "the next world" except another plane of mind ? What is the "next life" but an immense expansion of consciousness ? And why must we shuffle off the body before we can enter into that order of life, which by comparison with this life, we call "Heaven" ?

We think too grossly, too mechanically. The effect of evolution is continually to refine our conceptions, so that we outgrow the rudimentary idea of tangible limits, of material boundaries between one state and another. We do not have to go out of the body to get into the kingdom or realm of spirit. It is within our present consciousness, if we will take the pains to explore the depths of that consciousness without counting the cost.

“But flesh and blood cannot inherit the Kingdom of God.” How about that? No, of course it cannot. How could our present consciousness of the body survive on the plane of fully developed intelligence? What relation is there between our flesh and blood *as we now know it*, and the changeless Substance of Life in Itself? How could ignorance subsist with Knowledge, and weakness with Power, and disease with Health, and fear with Love, and matter as we misunderstand it with Spirit?

But what is to prevent us from changing our ignorant idea of our bodies? What is there to hinder us from forsaking our consciousness of ourselves as sinful flesh and blood and being “clothed upon” here and now with a new

consciousness of ourselves as we are in Spirit and in Truth ?

Death truly enough is the gate of life, but the gross material change we have hitherto called death, will not bring us into Eternal Life. We must pass through a far deeper, a far more thorough, change than the mere withdrawal from self-conscious to sub-conscious existence.

For that is all that death amounts to. It is a backward step in our evolution. It is the conquest of the higher organism by the lower.

Physiology teaches us that physical death is the triumph of brute matter over living matter, the destruction of the most highly evolved cells by those of a lower order.

Life is the triumph of the specialised intelligence over its environment.

Death is the triumph of the environment over the specialised intelligence.

It is then a reflection upon our intelligence that we die. We do not know enough to hold our own against the destructive forces upon the lower planes of consciousness. We succumb to the influence of our simian ancestry.

While we hold our own, while the physiological balance is normal, the proportion right, those

forces act as stimuli to the vital energy which is called out in response to their presence, but when the equilibrium is lost the destructive forces become dominant.

How is that equilibrium lost? Neither physiology nor pathology can answer the question. The answer cannot be found upon the physical plane, because the physical plane of consciousness is only the outward and visible aspect of the psychical plane, and to find the reason of anything in the body we must seek for it in the soul, the mind.

The dictionaries tell us that the soul or mind is "That part of a man which thinks, feels, desires, etc." But the physiologist says that *every* part of a man thinks, feels, desires. Each of his sixty trillion cells has its own particular way of thinking, feeling, and desiring.

Each cell then would have a soul. And if the human body is a collective consciousness of the individual intelligences of its component cells, the human soul is also the collective consciousness of these elementary souls.

Or to go back to the definition of the body with which we started, if the human body is the sensible record of the evolution of con-

sciousness, the human soul is the *memory of that evolution*.

This would make the soul of each man co-extensive with the universe, a deduction which is confirmed by the study of the sub-conscious mind. The whole cosmos goes to the making of every creature.

The soul of man then is an immeasurably greater consciousness than anything he yet knows. We do not possess our souls any more than we possess our bodies. Most of us function only upon the personal plane of mind because our self-consciousness is still too undeveloped to include the cosmic plane.

If we did possess our souls we should possess the world, for the phenomenal world is the soul projected through the mechanism of the senses. But we do not recognise it as such until we evolve into a higher plane of consciousness by forsaking or dying to the limitations of personality.

Let us examine what we know of our own minds and see if we can find in them any correspondence to this division of consciousness into the three planes of the Personal, the Cosmic, the Divine.

Orthodox psychology says that "Wherever

consciousness exists, mind exists." But it carefully differentiates between the two terms by adding that although mind is consciousness, consciousness is not necessarily mind. It defines mind as specialised consciousness, or consciousness functioning through a specially prepared organism.

This distinction is useful if applied with caution,—otherwise it leads to confusion and absurdity. If we accept the distinction, the quotation means that wherever consciousness exists, mind exists, latently or potentially.

The physicists say that consciousness exists everywhere, that every atom of matter is a cosmos in itself, a world of active and ordered energies, whose possibilities of response are as yet beyond our imagination.

The psychologist's distinction between consciousness and mind, exactly corresponds to the physiologist's distinction between energy and living energy, or matter and living matter. Just as the physiologist regards the protoplasmic cell as highly evolved matter, or highly organised energy, so the psychologist regards mind as a highly differentiated or complex form of consciousness.

The molecules of a bar of steel, the cells of a crystal, a plant, or an animal, and the nervous elements of a human brain, all represent varying degrees of energy, consciousness, mind or soul, and in their broadest significance these four words can be used interchangeably.

This will be no vague generalisation to us if we have grasped the fact that the atoms of matter which build up the cells of the human brain are forms of energy ; energy which has been accumulated, refined, intensified and quickened through ages of evolution until its power of response is high enough for the expression of human thought and feeling.

The very organism through which the soul or mind of man functions is itself composed of lower grades of consciousness. The old-fashioned idea was that matter was something totally different in kind from the intelligence which used it as a medium of manifestation, but the new teaching of science in the Doctrine of Energy has done away with this gulf of separation by discovering that the difference is only one of degree.

The material body as we know it is, then, the lowest plane of consciousness, the personal plane of Mind. This is easy to accept when we

remember that *sensation* is our earliest experience. The first few years of human life are passed in undergoing varieties of physical sensation which serve to stimulate the child into a rudimentary self-consciousness.

This rudimentary self-consciousness is all that mankind in general has yet evolved. The greater part of human consciousness at present is absorbed in the effort to exist. The intelligence of the average man and woman is engaged in providing for bodily needs. Their powers are mainly devoted to making a living.

And most people are principally concerned with the things of environment: their lives are spent in learning how to manage the grosser forms of matter. These represent the objective plane of consciousness. To return to our homely illustration of the box, they deal with it in its outer form, and have very little to do with its soul or inner shape.

The body,—the *persōna*, or mask,—of a thing is to them the reality or substance of it, and they would not easily recognise that the ideal or mental shape of the box, as being that which stands under or produces it, is more truly *substantial* than its tangible appearance.

The idealist on the other hand, to whom the phenomenal world is only the outward and visible sign of the inward and invisible world of ideas, represents the psychical or subjective plane of Mind, the plane which in its widest sense is the Cosmic or Universal Consciousness, and is generally mistaken for the cause-realm of Spirit or Life.

We saw in the making of the box that the psychical or imaginary form was only relatively the cause of the outer shape, the real cause being in Life Itself called out in response to Desire. The psychic or soul plane of consciousness is quite as *material* as the physical or body plane : for it consists of matter in a finer degree than is perceptible by the outer senses.

This invisible imponderable matter of the psychic plane is more truly *materia* or *mother-stuff* than the perceptible (sensible) elements which go to the making of objective appearances, since these are dependent upon it and could not possibly exist without it. It fills all space and interpenetrates all that the physical senses can perceive as matter.

The physicists call it ether, and it is supposed to be the transmitting medium of all electrical

phenomena. This is of interest to us because the physiologists say that cerebral activity (*i.e.*, self-conscious thought or emotion) produces a certain amount of both heat and electricity, and if the ether as the base of the physical atom is affected by electricity, we can see how thought and feeling would actually change the conditions of the body.

The more familiar we are with the modern scientific view of matter, the easier it will be for us to realise it as fluent, sensitive and infinitely responsive to the power of thought. Once clearly form the conception of matter as *consciousness* and we begin to get our right relation to our bodies and their environment.

We then no longer see the body as something separate from the soul, and unlike in its nature: we get a new view of it as merely the *outside* of the soul, the soul made perceptible to the outer senses.

Physical equilibria change with every variation in psychical equilibria, and *vice versa*. The equilibrium of the average man,—the equilibrium which is at present recognised as normal,—is stable: the equilibrium of the neurotic, the psychic, the abnormal, is unstable.

The psychic has in fact begun to dematerialise, and the disturbance of his stable equilibrium has set free energies which make him seem strange, "uncanny," to those whose consciousness is less sensitive. He has become more or less aware of the activities taking place in the consciousness of the things about him : he has begun to recover the cosmic memory, to receive the impression of the experiences suffered by the atom in its evolution.

To such a person the blank walls of an empty house will tell the tale of the lives which have been lived in it. He is learning to respond to a wider range of consciousness than the personal : his self-consciousness is expanding to include his cosmic or atomic evolution : his little private soul, or memory of himself, the superficial stratum of experience which he considers his own, is growing big enough, deep enough, *quick* enough, *LIVE* enough, to feel those myriad other souls whose experiences have gone to his making, whose memories registered in every cell of his body lie dormant in him as the *sub-conscious* realm of his mind until he develops the capacity to realise himself as the collective or universal consciousness.

This expansion is so great that it is continually being mistaken for the Divine or Spiritual plane of Mind. Universal sympathy, universal knowledge are the highest ideals of mankind. People speak of "living in and for the whole" as if it were synonymous with a *spiritual* life.

But the cosmic whole is only a half: the manifesting half of life: the half which is *effect*; and we can never realise wholeness while our consciousness is limited to that plane.

The soul of the universe is only magnified personality: it is no more the truth of us than the little personality. It is a grander, a far more spacious, range of consciousness than what we call our soul, but it is only the multiplication of the personal self, and we cannot make the human soul divine by multiplying it.

There is but one way in which the human consciousness can be quickened into the Divine or Spiritual plane of Mind, and that is by dying to all its evolutionary experience in sense, both personal and cosmic, by forsaking all its memories, self-conscious and sub-conscious, by denying both the separate and the universal self, by voluntarily letting go both the actual and the ideal worlds. This kind of death is the way of

resurrection into life : this kind of denial is the way of satisfaction : this kind of renouncement is the way of wholeness, completeness, fulfilment.

“ If any man will come after Me, let him deny himself.” “ He that loseth his life shall find it.” If any man will seek the Christ-consciousness let him deny the consciousness which now makes up his life. Those words alone should be enough to convince us that we know nothing yet of the Spiritual Life.

The sort of self-denial we have practised is child's play to the real thing : we have known nothing of the great cosmic-self which has to be denied, the great world-soul which has to be overcome before we can enter into our true inheritance as the Sons of God.

But although we may *know* nothing yet of the Divine plane of Mind, we can at least clear away some of the confusion which at present exists in the use of the words Soul and Spirit. And it will be no small gain if we can get even a clear intellectual perception of the difference between them, for then we shall be in less danger of mistaking the impulses of the race-self for the inspiration of the Holy Ghost.

The confusion is natural enough, for the

cosmic memories stored in the under-consciousness reach backward through all the unnumbered ages of the earth's evolution, and when these memories express themselves in a man he experiences an exaltation of consciousness in which he sees "all the Kingdoms of the world and the glory of them," and is tempted by the devil of idealised personality to accept that vision instead of the Truth.

It is hard at first for us to admit that the ideals of the race are psychical and *not* spiritual. But let us look at it coldly for a moment, from the scientific standpoint, apart from religious emotions and inherited prejudices.

The human creature represents the highest level yet attained in the evolution of consciousness. Man is limited by his experience. As Professor Dastre says in his study of *Life and Death* : " We know that there is one deep-seated vice in man : it is his long atavism."

Our memory of evolution,—our *soul*,—stands between us and the plane of Truth or Spirit. Our consciousness consists in accumulated habits of response to our environment. We have to change all those habits and evolve an entirely new way of living.

Life on the physical and psychical planes is not spontaneous : it only manifests in response to an excitant : it has to be called out by the impact of some external force. Man as he knows himself at present no more possesses the property of spontaneous life than the lower orders of the universe.

His psychical life,—his thinking, feeling activity,—is quite as much a secondary and derived life as the physical energies of his protoplasmic cells. He has not yet evolved far enough to have “life in himself,” original, spontaneous life, which manifests independently of its environment.

Our self-consciousness as yet depends upon the reactions we make to external influences. Our souls obey the same law as our physiological elements : we exist by holding our own against the energies which act upon us from without. We live on condition that we conquer our environment.

Life as we know it is therefore a ceaseless struggle : a perpetual resistance to opposing forces. Our ideals are developed and maintained in response to contrary suggestions. Our highest states of consciousness alternate with their opposites. We do not *know* Goodness : we

apprehend it in thought and feeling by contrast with evil.

Soul expresses itself as thought and feeling : Spirit expresses itself as Knowledge and Love.

In the Spiritual Consciousness, the Divine plane of Mind, the Power to Know and to Love is the Substance of Life: in the psychical consciousness, the human plane of mind, the energy to think and to feel is the shadow of life.

We *think* we know, and we *feel* we love, but the true knowing and the true loving are states of consciousness which we can only evolve by outgrowing, leaving behind, forsaking, the thoughts and emotions we have inherited from our cosmic experience.

If then we are willing to allow that the Substance of Truth is to be found neither in our personal nor in our universal experience; that the Spiritual plane of Life in Itself is beyond anything that we possess either self-consciously in our individual existence or sub-consciously in the collective existence of our race memories, where shall we seek It, how are we to find It?

What do we come to when we sound the depths of the soul? What do we find when we explore our consciousness, when we trace our-

selves step by step through all the phases of evolution backwards from man to beast, from beast to plant, from plant to stone, from stone to gas, from gas to chemical element, from chemical element to atom, from atom to electron, from electron to the ether ?

When from the outward appearances of things we pass inward to the ideas or mental images of things, and again from that ideal plane pass, or try to pass, still more inward to that which we feel must be before even a mental image could exist, is there anything left to us except Silence and a Name, a Name of which we do not know the corresponding Substance ?

How then do we come by that Name if we have had no experience of the consciousness for which it stands ? We can tell by looking back into our world of shadows, into the ghostly world of our past, our cosmic memory of evolution, where we see that each order in the ascending scale of consciousness has a prescience of the one which is to come after. That prescience shows itself as the selection and survival of the fittest.

The ape-consciousness cannot *know* the human-consciousness, but that it has a dim foreboding,

a vague anticipation of the coming man, is proved by the likeness between the highest anthropoid and the lowest, or most rudimentary, human.

There is a similar likeness and a similar difference between the highest psychical consciousness and the rudimentary spiritual consciousness. It is so great a difference in degree as to amount practically to a difference in kind. It is a new order. And the process of evolution into that order is governed by the same law which obtains on the lower levels: *viz.*, by selection and survival of the fittest.

What are the elements in our present consciousness most fit to survive? What can we select as worth keeping in ourselves? What are those qualities faintly indicated in us which if exclusively developed would change us from the psychical into the spiritual?

The answer to that question brings us again and finally to a state of mental silence and stillness where nothing is but the names by which we express our shadowy prescience of a consciousness yet to be evolved: the knowledge-consciousness of Creative Spirit or Principle which is Life in Itself, Eternal Life.

CHAPTER III.

KNOWLEDGE : THOUGHT : WORD : *The generation and regeneration of consciousness.*

“Be still and know that I am God.”—*Psalm* xlv. 10.

TO meditate is to obey this commandment. But our first attempts at obedience reveal to us the extent of our habitual disobedience. We discover that we have lived as if the order had been, “Be restless and think that thou art man.” The word *knowledge* suggests mental effort : we do not associate it with Peace.

Meditation as it is usually understood is thinking about God. The mind is strenuously active. “Be still and know.” “Be busy and think.” It is easy to see which sentence describes our natural condition.

If mental stillness is necessary for knowing God, the consciousness we have generated in our intellectual labours must have some other name : it cannot be Knowledge. To Know is spiritual : to think is psychical. The power to think is the promise of the higher power to know.

Psychical man has little or no control over his mental states. He does not even realise that he is perpetually generating a defective consciousness by the misuse of his own power. A clear understanding of the processes involved in the generation of consciousness, will help to equip us for the work of its regeneration.

The French school of psychology, as represented by Professor Binet of the Psychological Laboratory of the Sorbonne, classifies the chief phases of consciousness as Sensation, Thought, Emotion, Will, and for students who have mastered the text-books, this is an excellent epitome. For beginners, Professor William James of Harvard, gives twelve states of mind, or modes of consciousness: Sensation, Attention, Conception, Discrimination, Association, Memory, Imagination, Perception, Reasoning, Emotion, Instinct, Will (Decision or Judgment).

All these phases of consciousness start in Sensation. For instance, we read or listen to some news, that is, we have the sensation of seeing or hearing. This sensation may be unperceived if we are preoccupied by some other state of mind, such as acute pain or pleasure, in which our eyes may accurately follow the printed

lines, or our ears receive the spoken words, without being aware of their meaning.

But if we do perceive the *sensation*, the *perception* may attract our *attention* enough for us to form a definite *conception* about it, *i.e.*, get a clear idea or set of ideas concerning it. Having formulated our ideas, we proceed to work with them by *reasoning* them out to a conclusion or *judgment*, and in the course of this process, if we have evolved beyond the rudimentary stage of intelligence which Professor James calls "empirical or rule-of-thumb thinking" we shall experience all the other mental states, *viz.*, *Recollection*, *Imagination*, *Discrimination*, *Association*, *Emotion* and *Will*.

The quality of our consciousness, the character of our existence, depends upon this reasoning process, upon the judgments we make concerning the conceptions which are incessantly presented to us by our outer or inner senses, our objective or subjective experiences.

To admit that all modes of consciousness start in sensation is to confirm the statement of Ribot that the permanent basis of personality is the consciousness of vitality, for our consciousness of vitality at present depends entirely

upon sensation. And sensation as the base of the psychical consciousness corresponds to the chemical elements in physiology. The soul deals with sensations just as the body deals with the elements, *viz.*, builds its shape out of them.

The physiological law of Specific Form holds good also in psychology :

“ Every living creature not only itself constructs its typical architecture, it also makes its own vital environment, and this environment tends to become more and more fixed and independent of cosmic contingencies as the organisation perfects itself.”

The specific form of our mental constitution, the character of the soul, is determined by the way in which the reasoning faculty interprets sensation. Chemical evolution is slow : morphological evolution is rapid. It has taken ages to develop the complex and subtle energies of human sensation, but in a few years the individual soul can change its form by the use it makes of these elements of consciousness.

The psychological parallel to the physical law of Specific Form, can be traced in the following passages ; Professor James in his *Introduction to Psychology* says :

"All mental states (no matter what their character as regards utility may be), are followed by bodily activity of some sort. They lead to inconspicuous changes in breathing, circulation, general muscular tension, and glandular or other visceral activity, even if they do not tend to conspicuous movements of the muscles of voluntary life. Not only certain particular states of mind then (such as those called volitions, for example), but states of mind as such, all states of mind, even mere thoughts and feelings, are motor in their consequences. This will be made manifest in detail as our study advances. Meanwhile let it be set down as one of the fundamental facts of the science with which we are engaged."

In Professor Brentano's text-book of Psychology, there is this important passage upon Conception and Judgment :

"Every object comes into consciousness in a two-fold way, as simply *thought of* and as *admitted or denied*. The relation is analogous to that which is assumed by most philosophers (by Kant no less than by Aristotle), to obtain between mere thought and desire. Nothing is ever desired without being thought of; but the desiring is nevertheless a second quite new and peculiar form of relation to the object, a second quite new way of receiving it into consciousness. No more is anything judged (*i.e.*, believed or disbelieved), which is not thought of too. But we must insist that, as soon as the object of a thought becomes the object of an assenting or rejecting judgment our consciousness steps into an entirely new relation towards it. It is

then twice present in consciousness, as thought of, and as held for real or denied ; just as when desire awakens for it, it is both thought of and simultaneously desired."

We are exercising this assenting or rejecting judgment at every moment of our lives, but the function has become automatic ; we live by suggestion, hypnotised by habits of belief inherited and acquired, and the breaking up of this state of automatism is necessary before we can realise that *we are the makers of our own consciousness*.

To be the maker of one's own consciousness, is to be the maker of one's own body. To admit that all mental states are motor in their consequences, that every thought, every feeling, every wish, is followed by a corresponding bodily activity, is to say that all mental energy is transmuted into vital energy, that physical states are produced by psychical states.

New meaning is thus given to the first law of modern biology,—“ The phenomena of life are metamorphoses of energy for the same reason as the other phenomena of nature.” The psychological axiom confirms the definition of the body as the record of the evolution of consciousness, the expression of the degree to

which we have unfolded our power to know. If each phase of psychical development is registered in the body, the body represents the sum of the mental states, and the objective as well as the subjective phenomena of life are metamorphoses of *mental energy*.

The briefest analysis of our states of mind will convince us that all such forms of energy as anger, fear, pride, jealousy, etc., are remnants of our sub-human ancestry, habits of belief inherited from less intelligent orders of consciousness.

But the perception that these experiences belong to the animal phase of our evolution will not rid us of them. Our senses are perpetually presenting them to us: each day brings with it vivid pictures of these states: our power of response, the quality of our intelligence, is tested, directly or indirectly, by every sight, sound, touch, taste, breath. And according to our interpretation of these experiences we go either backward or forward in our development. If we accept the lower suggestion we drift back toward the sub-human, if we reject it we press forward to the mark of the high calling of Spiritual or Ultimate Man.

This power of choice, of deliberately turning our attention to one thing rather than to another, directly corresponds to the characteristic of Nutrition or Growth which is the dominant feature on the physical plane of consciousness, and includes both the faculty of change or evolution and the faculty of reproduction or self-perpetuation.

The mind feeds upon that which occupies its attention, and builds its character out of this material. The quality of the soul depends upon the habit of its belief, and the habit of belief is formed by the daily exercise of our intelligence in admitting or rejecting the objects which come into consciousness through sensation or the memory of sensation.

“Every object comes into consciousness in a twofold way as simply thought of, *i.e.*, as perceived or conceived, and as admitted or denied, *i.e.*, as believed or disbelieved,” received as real or rejected as unreal.

Clearly then it is of the utmost importance for those who wish to develop a higher order of consciousness, to determine first what they will recognise as Reality, or Truth, and having fixed their standard by the highest they can conceive

of, to abide by that standard in all their dealings with the world of phenomena, *i.e.*, with their own sensations; rejecting every interpretation that is not according to Truth, and receiving only such as are in harmony with it.

With a few years of patient practice we can train ourselves into the habit of denying all those conceptions which belong to the animal intelligence, and of admitting only those ideas which represent the Spiritual Self.

As we do this steadily, the old ways of consciousness begin to atrophy for want of use, the mind no longer functions its once "natural" beliefs, its conceptual faculty is completely under the inspiration and control of Truth, and the senses cease to trouble or deceive us.

In developing the third order of consciousness we necessarily make ourselves masters of the first and second, which we now use but do not possess. The latent spiritual consciousness in us grows by overcoming and absorbing the present psychical and physical states. The change is exactly expressed by the terms already used to describe the biological process:—

"The more highly evolved intelligence uses the lower and changes it into its own likeness by a mysterious

quickening process which is inward, silent, hidden, and of which we have no knowledge except by the comparison of successive states."

The elements in us which foreshadow the ultimate man will, if we so choose, overcome and absorb all those lower and less intelligent states of consciousness which represent our evolution in sense, and "the inward, silent and hidden quickening" by which this change is wrought will translate itself to us objectively by the ever-increasing power we shall realise over our personal and cosmic environment.

The power to think or reason about our sensations is our advantage over the animal and instinctive man. These have sensation and a rudimentary will or instinct which enables them to choose between pleasant and unpleasant sensations ; but for want of the reasoning faculty they have no means of dealing with an unpleasant experience in such a way as to change it into a pleasant one.

Regeneration begins then in the right use of reason. We select those words which represent the qualities of super-human consciousness and make them our standard of Truth, our "nobler elements" which shall conquer and absorb the

lower forms of energy and bring about a new order of sensation.

For just as all modes of consciousness begin in sensation, so they also end in sensation. For instance, we have a sensation of pain. If dull, it may not distract our attention from what we are doing, but if acute, it will instantly set up the full sequence.

The sensation, if sharp, will appear to be simultaneous with its *perception* and the consequent *attention*. Swiftly upon this comes a fully formed *conception* as to the nature of the pain, and its probable causes and consequences. Now comes the critical moment upon which depends the evolution of intelligence and the regeneration of the body. The reasoning process begins: there is *recollection* of similar previous experiences with many *associations* as to the various remedies used and their effects. *Imagination* also plays its part in suggesting possible and impossible developments of the pain, between which *discrimination* holds a balance, and helps the formation of a *judgment*.

This complex mental process occupying but a second or two, results in an emotion, and this emotion leads to action of the will. The emotion

may be one of intense desire for relief, or it may be a feeling of anger, of resentment against some person or persons known or unknown, or against the "laws of nature," God, or one's own stupidity. Whatever the feeling is we shall act upon it, and this action will complete the circle by causing fresh sensation.

The sequence then runs thus :

Sensation. Thought (nine modes). Emotion. Will. Sensation. If our standard of Truth, our idea of God, is the old one which assumes that "man is born to trouble as the sparks fly upward," that pain is mysteriously associated with the Will of God and therefore inevitable, we shall do our best to dodge the "dispensation of Providence" by using the quickest remedy we know, but there will be a latent fear and doubt as to the success of our action.

Our will to be well suffers a weakening effect from the inherited belief in a stronger and overruling will which may decree more pain, and inhibit relief. But if our idea of Truth is whole, single, without variance or opposite, we shall use our reason quite differently.

As soon as the sensation of pain is presented to the consciousness we shall refuse to allow it

to set up the natural process. We shall reject the recollections, associations, imaginations, which it suggests and use the discriminative faculty to choose the true interpretation.

Pain is a symptom of disease. Disease is the result of ignorance. Neither ignorance nor disease has part or lot in the true man. It cannot therefore be "received into the consciousness," *i.e.*, it cannot be "believed or held for real."

"Every object comes into consciousness in a twofold way, as simply *thought of*, and as *admitted* or denied." The sensation of pain is present in consciousness; we do not deny the fact of its existence. But a fact does not become real to us until we accept it as such. Its presence in the mind does not compel us to make it "the object of an assenting judgment."

On the contrary we reason that it does not belong to our standard of Truth, that it indicates an absence of those qualities which are Reality to us, and we fasten the attention upon these qualities until the feeling of them produces its correspondent sensation in place of the pain.

The new feeling is produced by the sub-conscious mind whose office it is to work out the premises accepted by the self-conscious. All

the self-conscious faculties or modes of thought are duplicated in the sub-conscious, with certain variations which are of great practical importance.

Memory proper belongs strictly to the sub-conscious department of mind, *Recollection* being its self-conscious form.

Conception is intellectual and rational in the self-conscious mind, intuitive and emotional in the sub-conscious.

Attention takes the form of voluntary concentration in the self-conscious, and changes to involuntary abstraction in the sub-conscious.

Reason consists of both Association and Discrimination in the self-conscious, but in the sub-conscious there is no discriminative faculty. The self-conscious mind can reason both inductively and deductively, both analytically and synthetically; the sub-conscious works only by deduction or synthesis.

It is essential that those who are setting themselves to the task of regeneration should appreciate the consequences of this difference. For it means that in the natural state we are entirely at the mercy of all the ignorant experiences stored up in the cosmic memory of

the sub-conscious self. Psychological research has gone far enough to prove that the sub-conscious or race-mind is solely devoted to working out conclusions: it never examines or analyses a premise. It does not discriminate between a foolish proposition and a wise one, between a destructive suggestion and one that is constructive. If we give it such an idea as "Man is born to trouble as the sparks fly upward" (Job v. 7), it will diligently work out this suggestion for us in our circumstances. If on the other hand we admit only the true idea that man is born to realise the perfection of Eternal Goodness, it will turn all its energies into bringing forth in us the consciousness of Spiritual Man. In the first instance we allow it to repeat in us the imperfections of our human and sub-human ancestry: in the second we use it in accordance with its own fundamental nature to make us one with our Divine Substance.

As we come to understand the mathematical exactness which governs the workings of this cosmic self of ours, we find that we alone are responsible for our conditions. There is no circumstance of our lives which does not correspond to some suggestion received by this silent,

sleepless partner within, who carries out to the uttermost every order which we allow to pass the bar of our discriminating judgment. By degrees, as we develop our intelligence, we learn to trace the most mysterious of our experiences to their inner source. All the bewildering tangles of life unravel themselves when we see how the sub-conscious mind deals with the cross-currents of conflicting suggestion, which we suffer as a matter of course before we find the way of Unity. In the natural state, we live entirely by suggestion from the senses. The most self-reliant character is ruled unawares by other people's thoughts and feelings. We are far from suspecting how little we possess either our souls or our bodies. The sub-conscious, reproductive, intelligence, is always open to suggestion until we learn how to develop involuntary self-control. Every ignorant thought, wish, feeling, and intention vibrates destructively through the whole cosmic consciousness, affecting each soul that has not learnt how to protect itself, and re-acting with intensified force upon the one who sends it forth.

It needs a little patience at first clearly to distinguish between the fundamental nature of

the sub-conscious mind and its superficial state as it appears. Fundamentally, inwardly, in the true "within" of which Jesus spoke, it is Spirit or God-Consciousness ; superficially, outwardly, on the psychical planes of evolution up to the present, it is Soul or human-consciousness.

A phonograph will serve as a rough illustration, if we take its cylinder as the sub-conscious mind, and its speaking valve as the self-conscious. The record on the cylinder represents the collective and individual experiences of man, which at any moment can be reproduced through the valve. But this record is entirely superficial to the substance of the cylinder, and if we knew that in this substance there were revelations infinitely surpassing the most wonderful records ever engraved upon it from without, we should be eager to erase those records and learn how to make the substance of the cylinder express itself through the valve. At present we busily pour down fresh records of sensuous experience on to the plastic surface of the cylinder, or we reproduce the records engraved upon it by our ancestors. But these can be effaced by steadfast denial or renouncement of inherited and acquired beliefs, and the True Substance or

Principle of Consciousness can be called out into expression in their place.

Our soul, or psyche, as the epitome of our evolution in sense, has only the collective vitality of the race. To come into individual possession of Eternal Life, each soul must be quickened and transformed by direct, original inspiration of its own Spirit-Substance. To think and feel beautifully about Jesus and the other Masters, and to act beautifully upon the impulse of those thoughts and emotions, will not give us this new consciousness. Such efforts are useful and necessary as a preparatory stage, a preliminary exercise in the development of intelligence, of sensitiveness: but in and of themselves they are a second-hand experience; an imitation, a psychic reproduction by suggestion of other people's consciousness, a repetition of race memories. Instead of living other people's lives over again in imagination, instead of turning over and over the memory of what other men have done and thought and felt, we have to get at that Original Substance of ourselves by which alone we can know the Truth of them. Jesus got his knowledge of his "Father" or Origin out of the Substance of his own soul. We have

been given an exactly similar nature. We have the human heritage of cosmic consciousness as he had: we have also the Divine birthright of God-Consciousness as he had. But he did not depend upon any second-hand, derived knowledge of God. He was not content with reading Moses and the prophets. He learnt from them in his childhood, just as he was then subject to his parents, but as full-grown man, he knew the Truth for himself, within himself, as himself.

He ceased to identify himself with his human heritage, and declared that he and his Creator were One. The whole Judaic law might have been swept from his mind but it would not have disturbed his union with his Principle, because he had realised It as his own Spiritual (*i.e.*, Eternal, Unchanging) Substance.

We cannot realise the Divine Unity of Consciousness which made him the Christ by trying to live on the ghostly recollection of a life lived 2000 years ago. We cannot enter into Eternal Life by letting Jesus know God for us, any more than we can live physically by letting another man eat our daily bread for us. We have to bestir ourselves and learn how to get at this Life "within," this Life in Itself, *our* Origin

and Principle, that we may develop our Christ or Divine Nature, the latent God-Consciousness of every man.

For this we must face the regeneration of all that the psychologists know of the sub-conscious mind, and far more than they yet know, for they have explored but the fringe of it. Even the little they tell us of its characteristics and way of functioning should preserve us from the error of taking our self-conscious experiences for Spiritual attainment. If we understood even what they say we should no longer base the order of our lives upon the absurd assumption that the personality is the man. That our personal perceptions and feelings of Truth are often sublime, is no proof that they are real or substantial: they have no life in them until they have been realised, concreted, by the sub-conscious self. Truth has always been perceived,—realised too,—as far as the *self*-conscious states are concerned, but the limitations of personality make such so-called “realisation” of no account when measured against the range of power belonging to *sub*-conscious man. The little personal gleam which we call knowledge is no more than a will-o’-the-wisp flickering over the

black swamp of our sub-conscious ignorance. The world as we see it to-day, represents our sub-conscious mind. To what degree have we mastered its forces? How far have we overcome it? Does it reflect to us generation or regeneration, the duality of the soul, or the Unity of the Spirit? We cannot long deceive ourselves as to our progress if we look at that picture and honestly examine ourselves upon the kind of suggestions we receive from it, and the kind of suggestions we give back to it. Spiritual Man must needs be the saviour of the world, since the regeneration of consciousness involves the recognition of the world as the cosmic self. We do not evolve into the consciousness which "beareth away the sin of the world," until the iniquity of all has been laid upon us as our evolutionary record, our universal Self.

There is a mystical tradition that the three divisions of the cranial brain represent the three planes or states of mind; the cerebrum corresponding to physical, self-conscious, or objective man, the cerebellum corresponding to psychic, sub-conscious or subjective man, and the medulla to the as yet undeveloped spiritual man. Upon this idea the metaphysicians of India have

founded elaborate systems of self-discipline for the purpose of stimulating the medullary intelligence. The result so far has been that in the East the subjective has been developed at the expense of the objective, and the psychic expansion of the senses has deceived man into thinking that the "spiritual body" is a ghostly vehicle used by the soul as a means of manifestation after the flesh and blood body has been discarded as a gross and impermanent form of matter. That the physical body should appear both gross and impermanent to the present state of human intelligence is natural enough, but its grossness and impermanence are nothing more than the reflected characteristics of the unregenerate soul which it expresses. Western psychologists say that the medulla oblongata which forms the base of the cranial brain by development of the spinal cord, is the centre of those defensive reflexes by which the animal preserves its existence long after its other and higher functions have been destroyed. This part of the cerebro-spinal system appears therefore to be in special correspondence with the vital brain, and to represent the very earliest phases of our history, the lowest and most animal form of our intelli-

gence. These facts of themselves would hardly suggest that it could serve in the development of *spiritual* consciousness. Yet, if the spiritual means the transmutation of the natural, we see that this animal brain must have a very special place and purpose in the regeneration of consciousness, since without it and the senses of which it contains the deep, *i.e.*, earliest roots, we could not attain to that Unity of Life, Mind and Matter, which must include the redemption of all the lower orders of creation, whose energies are expressed in the making of the physical body. The medulla, which now represents the most rudimentary intelligence, will develop into the organ of man's self-conscious knowledge of Life in Itself,—his last or ultimate form of intelligence. But inasmuch as this section of the brain is primarily concerned with the preservation and continuity of physical life, it follows that the first effect of stimulating its energies is to rouse the race-emotions which are its natural expression, and these have to be overcome and transmuted before it can become the medium of spiritual inspiration. So we see again that in overcoming ourselves, we overcome the world by regenerating our memory of its evolution.



CHAPTER IV.

POWER : ENERGY : VIBRATION. *Self-denial and
Self-development.*

OF *Power* we know no more than of Omniscience, or Life, or Spirit. Until Illumination comes we apprehend the word only as it is translated to us through the senses in terms of energy or vibration.

In Itself it is a synonym for Knowledge, Holiness, Beauty, Truth, Grace, Goodness, Joy, and all the other names of God, but in the psychical state it is understood as the opposite to weakness, and appreciated by contrast to an alternative. We have to start with this conception and work from it to the higher, as we deny the old self and develop the new.

For we no longer think of self-denial in the superficial sense of doing things we dislike for the sake of mortifying our sinful and corruptible bodies. We see that this method, which was the

best we knew at one time, is quite inadequate to the evolution of the spiritual consciousness.

Real self-denial, as Jesus taught it, means nothing less than the voluntary destruction of all the ways of thinking, feeling and acting which make up the natural or unregenerate self-consciousness: the voluntary losing of all the inherited and acquired beliefs which constitute our life as we now know it, the voluntary forsaking of sensation, thought, emotion, will, *i.e.*—of all the mental states which represent the actual I and Me in the “natural” phase of evolution.

And this self-denial we understand as a gradual process, a growth, an unfolding, not a sudden sensational change. Simultaneously with this process of voluntary destruction we recognise a complementary process of involuntary renewal which we call self-development, a term which can bear no resemblance to the old idea of cultivating and expanding the personal consciousness as it now appears, since this consciousness is the very one to be surrendered, renounced, destroyed.

The new kind of self-development refers to the gradual unfolding of a self which we have never dared to think of as within our reach, a

self which we have never imagined it possible for us to realise here and now in "this life."

The process of this new self-development is carried on below the level of personal consciousness : it is no more within the range of voluntary effort than is the vital process of bodily renewal. We cannot make a single atom of the living matter which is perpetually being manufactured in our bodies. By no exertion of our self-conscious will or intelligence can we create one of the sixty trillion protoplasmic cells which we are using at this moment and consider as our own exclusive property.

The only part of the process which actually does belong to us, and for which we are responsible, is the destructive half, the part which receives and spends what is given, which demands what it requires and is supplied in accordance with its demand.

As personal and relative creatures we have only to do the asking, the seeking, the knocking, the other side is done for us. But hitherto we have not paid as much attention to our part as it deserves in consideration of its importance. We have not taken the trouble to learn how to ask in the best way. We have not been intelligent

enough in our method of demanding. We have been content to live by suggestion from our forefathers.

Yet since the supply is regulated by the demand it is obviously to our interest to learn all we can about the side of the process which is entirely in our hands. And that is just what the New Way of Meditation does teach us.

It advises us to give up worrying about God's share of things, to waste no more time in wondering why God allows this, that and the other, why God does not answer prayers, why there is evil and misery and disease, and all those futile questions, and devote our whole intelligence to finding out what proportion of these things is due to *us*. And as we do this we discover that they are all due to our unintelligent way of doing our part. It lies with us to put them right.

The habit of fretting about the origin of evil and all that sort of serious nonsense is nothing but a variation of our childish tendency to lay the blame of any fault on someone else. It is a remnant of the savage superstition of the scapegoat. We make God the scapegoat of everything we don't understand.

But to charge our defects to someone else is not the way to develop our intelligence. We must learn to forgive God for what we call our "sins" and then we shall find that we are released from them.

It is strange how hard it is for some of us to forgive God for making us what we *think* we are. Long after we imagine we have forgiven every one else we have a secret grudge against God, a perpetual "Why? Why?" against Him in our hearts.

And this is because we have got far enough to take the blame on ourselves, instead of blaming other people for what goes wrong, but we have not got far enough to forgive ourselves, and so we still criticise and condemn the Power that is making us.

Of course we do not recognise what we are doing: we should not do it if we did: but we are such contradictory creatures in our natural or psychical state that even while we pray to God and depend upon Him for everything, we feel that we don't understand His way of doing things, and in our secret soul we know we don't approve of it.

There is a deep, unacknowledged core of resentment against Him for having, as we think,

made suffering a condition of existence : for if we do not resent our own suffering, we resent the sufferings of those whom we love. How many of us have cried out at some impending blow upon another: "On me! but not on him, or her! it isn't fair!"

That cry of revolt, "It isn't fair!" wrung from us when we see that "To the gentlest the hardest tasks are set," is a sign that we do not know God, and therefore cannot love Him. But it is also a sign that we shall never stop dashing our heads and our hearts against the thorns of life until the intolerable suffering of it drives us into developing a new kind of consciousness, a more vital order of intelligence, which does know and can love.

And even the old anthropomorphic God will then be forgiven for making such a mess of the world. For then we shall understand that it was our own want of knowledge and want of love which made the world look wrong; and to see it as it is in Spirit and in Truth, we must deny the false consciousness instead of clinging to it, turn away from all those "natural" questions which bind our attention to the very things we want to cast out from existence.

As long as we occupy our minds with our defective view of the world, we are engrossed in the self of ignorance which we have to deny: and the true self of Knowledge and Love, the Christ-Self which beareth *away* the sin of the world, cannot manifest in us.

It is sometimes said of this way of Silence, that it makes people selfishly shut their eyes to the misery of others and spend all their time in saving their own souls. And the example of Jesus as one who "went about doing good" is held up in contrast.

This objection is worth looking at, because it is based upon a misconception of the life of Jesus which affects all sorts of minds in some degree. It is also due in great measure to the wish to be of use in the world, a feeling that nothing is worth having which cannot be shared with everyone.

The wish is right: the error comes in when we confuse the wish to "go about doing good" with the capacity and fitness to fulfil the wish. We all want to help other people before we have helped ourselves. We want to lead the blind before our own eyes have been opened.

Jesus "went about doing good" because he

knew how to do it. When we have taken the pains to learn *his* way of doing good, we too shall be ready to go about and deal with other people's troubles.

But before we can know his way of doing good, we shall have to learn how to be still and leave other people alone until we have dealt successfully with our own consciousness.

We have first to cast out the beam from our own eye before we can see clearly to remove the mote from our brother's eye. When the beam is gone the rest will be a trifle.

The big thing, the first thing, is to heal one's own diseases of mind and body: when that is done it will be easy enough to heal other people if they are ready to be healed. But Jesus himself could not heal those who had no belief in him.

"He could there do no mighty work because of their unbelief."

And many who had followed him gladly for a time left him when his teaching became too hard for them.

In his dealings with those who came to him it is evident that he required from them the one thing which they were least ready to give. If they valued money, they had to let it go, if they

were engrossed in business they had to leave it, if they were tied to wife, child, mother, friend, they had to forsake them; whatever they considered important had to be put aside in order that they might follow him and learn of him.

And anyone to-day who wants the Truth must pay for it with his best, with what costs most, whether it be time, money, love, ideals, ambition, comfort, or all of these. There is no bargain to be driven with Truth. It is all for all. Give all and you will receive all. Hold back a little and you will miss the fulness of joy.

Give up your wish to help the world, your wish to help the one most loved, give up everything to win the Truth, and then you will find that all the wishes you seemed to be giving up have been fulfilled beyond your uttermost desire.

We are too much concerned with other people: we are always asking some form of the question "Lord, what shall this man do?" And the answer to all our anxieties about others is "What is that to thee? follow *thou* Me!"

Leave your questionings about other people, forsake your loved ones, whether they be alive or dead, embodied or disembodied, have faith in the Truth of them, faith enough to cease troubling

about the personal of them, faith enough to occupy your whole mind and heart with the Eternal Self of them, which is the Christ-consciousness, the Resurrection-Principle *within* you.

Even in the world's way we see that no one ever does anything really useful without preparation for it. The greatest wish has to be laid aside before it can be fulfilled. A person who means to help the sick does not spend his days in sympathising with their ailments. He shuts himself up for five years in a medical school to learn what seems to him the best way of really helping them. He temporarily denies his wish that he may ultimately bring about its larger fulfilment. And that fulfilment depends upon *not* thinking about the sick during his preparation. His whole energies have to be absorbed in the actual work before him, his mind must be concentrated upon the science of medicine and surgery, and everything else becomes non-existent for the time. The very purpose for which he is doing the work is forgotten: his thoughts and feelings are entirely preoccupied with the effort of developing the intelligence which will make him fit to serve his fellowmen.

And if this is necessary in our everyday experience, how much more necessary must it be when we set ourselves to the task of unfolding a new kind of consciousness, of developing a range of intelligence beyond anything we have yet reached.

“He that is faithful in that which is least, is faithful also in much.” We all want to do the last thing first. We are so eager to learn how to heal other people, that our altruistic sentiments are shocked when we are told to learn first how to be well ourselves. But unless our desire to help others is deep enough to make us undergo the necessary probation and training, it is good for nothing. He who would heal must first himself be whole. And the process of being made whole in mind, body, and estate, involves a discipline of will, thought, feeling and sensation, far more severe than anything required by the highest degrees in the world’s art or science.

People sometimes ask whether this concentration for the denial of the old self and development of the new, could not be better done in retirement and seclusion than in the world amidst the distractions of ordinary life. This is an illusion of monasticism belonging to the psychical ideal of

self-denial, with its extreme and exaggerated methods.

This new way depends upon facing and conquering the world, not upon running away from it. We must learn how to practise our silence *in* the world. We do not shut the world out from our silence ; we take our silence into the world.

From the beginning we have to test the efficacy of our five, ten, or fifteen minutes' practice of silence within, by the result it has upon our relations to the without. The inspiration and renewal received in those moments must be expressed in the world.

The objective life is the spending side of consciousness, the opportunity to give out what we have received in silence from within, the extrinsic factor which provokes the vital manifestation of Truth.

Contemplation and Abstraction are only half the process of meditation, the other half (in which we realise the Illumination we have received during Abstraction) comes when the outer life calls for the expression of the True Self. Our Principle does not give us inspirations to play with in the form of exalted emotions and ideas :

we do not necessarily enjoy fine thoughts and feelings while we meditate : we do not even know what we have received until we prove it in action on the objective plane of consciousness.

For spiritual self-development we *must* live in the world. Seclusion and retirement belong to the psychical life. Beginners often regret that they cannot give all their time to meditation, but this is because they do not understand the metaphysical significance of the law of destruction and renewal.

In the making and maintenance of the body we saw that of these two aspects of the vital process, one was intermittent, the other continuous. Destruction occurs at intervals. Renewal goes on perpetually without break or pause.

Our meditation and our self-denial is intermittent, but our illumination, our new self-development, is unceasing. The voluntary turning away from our old thoughts and feelings, the voluntary denial or destruction of our inherited and acquired beliefs, is done in our times of meditative silence at intervals throughout the day, but the involuntary response to this demand, this asking or seeking for the Truth within, is perpetually going on in us whether we

are aware of it or not, just as the vital renewal and reconstruction of our bodily consciousness goes on without a moment's interruption beneath the surface of personal experience.

And just as we prove this physical reconstruction by making active use of the body, so we prove our spiritual development when we come to the practical test of our Principle in the conduct of our affairs. It is impossible to deny the old self and go on expressing its habits of consciousness: it is impossible to meditate upon Wisdom and go on acting foolishly; to meditate upon Wholeness, and go on feeling ill or poor, or dissatisfied; to meditate upon Goodness and continue the old states of fear and worry.

But our progress will of course depend upon the energy we put into it, and the steadiness with which we practise. We shall not get far if we let anything and everything interfere with our meditation, if we postpone our silence till everything is quiet and convenient for it.

We have to *make* our silence, and see that nothing is allowed to disturb it. Our minds have to learn obedience, and when they obey us, there will be no difficulty about our circumstances.

The rule for self-denial is simple enough :— We have to deny everything that is not according to our standard of Truth.

This denial will soon become a habit of the mind if we keep our attention occupied in leisure moments with some quality of Truth. And our mental leisure will be wonderfully increased if we give up the useless habit of thinking before and after. We waste most of the present by living in the past and the future.

The practice of concentration upon Truth will stop this waste. We cannot be concentrated upon anything if half our energies are dissipated in recollecting what *has* happened and anticipating what *may* happen.

What is there in our past, personal or universal, to be compared with the Truth to be realised at this moment? And what can there be in any possible future better than that same Truth within us now?

“Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee.”

Denial of the personal and the cosmic selves becomes easier as we understand the relation between these states, or planes of consciousness.

The personal self is just as much of the universal, cosmic, or race consciousness, as needs to be expressed through any particular organism in order to stimulate its possessor into acquiring fresh experience to enrich the general fund.

This, of course, is only another way of saying that a man is the sum of his ancestors ; an epitome of their experiences ; a temporary state of equilibrium produced by their collective energies. These collective energies are expressed in the body as an aggregate of intelligences all working to a common end, each cell, and each atom of each cell being a brain in itself, an organised consciousness functioning in its own particular way to serve the special purpose of the system to which it belongs.

Of these systems again each works in its own way for the general good, under the direction of a deputy intelligence which acts as the head of that department. And dominant over all these departmental brains or nerve plexuses are the two great centres of the cranial brain and the vital brain, controlling their respective divisions of the nervous apparatus, *viz.*, the cerebro-spinal, and the sympathetic.

These form the physiological correspondence

to the psychological division of mind into the objective and subjective, the self-conscious and the sub-conscious. And just as the two sets of nerves run parallel throughout the whole physical consciousness, a sympathetic nerve everywhere accompanying and communicating with a cerebro-spinal nerve, so in the psychical consciousness there is perpetual interpenetration and interchange between the objective and the subjective planes of mind.

Broadly speaking, the sympathetic system stands for feeling, and the cerebro-spinal system for thought : the self-conscious half of both body and soul depending upon the sub-conscious half for inspiration and vitality.

The relation between the two finds a further correspondence in the division of human consciousness into male and female. Looked at through the senses this division of the phenomenal world seems to be its most salient feature, for we see it everywhere in all the grades of consciousness downwards from the human in its double phase of man and woman, to the atom with its positive and negative electrons. The duality of sex is a fixed law of the universe as we know it at present.

But we have to regenerate our consciousness of the universe and its laws. We have to wake up to the Truth that Man is *not* subject to the laws which govern the lower orders. Man has dominion over the earth.

But what *is* Man? Surely not that animal or natural consciousness which we divide into masculine and feminine, dominant and receptive, active and passive, positive and negative, objective and subjective?

These phases of existence are merely the habits of response inherited from the lower orders. They are the remembered experiences or elemental souls which survive in us that we may bring them into the resurrection consciousness of unity

We shall not do that by repeating their experiences, by living as if we were subject to the necessities which governed their rudimentary consciousness. To understand the true relation of the self-conscious and the sub-conscious is to perceive that even in bodily organisation each human creature, whether man or woman, is whole and complete.

Physically and psychically each combines the male and the female elements, but completeness

can only be realised by the inward and super-sensuous union of these elements in the process of regeneration.

This regenerated consciousness, whole or holy in itself, is Man, the Divine, Immortal, Spiritual Man latent now within each human creature, as the actual psychical man of to-day was once latent long ago in the great ape.

It is not easy to change our way of seeing men and women as halves, because our senses naturally function the animal consciousness. Our way of seeing the world is necessarily limited by our experience. It is the picture of our evolution that we see, and we comprehend just as much of it as we can remember : that is to say, just as much of it as the sub-conscious mind expresses through our cranial organism.

While our range is bounded by the personal plane, while we respond only to the *outside* of things, we do not realise that our senses simply show us the workings of our own minds. And even when we have grown up to appreciate the ideal world we seldom remember that when we look out through the senses we are really looking in upon our own consciousness.

But as we develop a quicker power of response,

a more sensitive intelligence, we change our interpretation of the evidence of the senses, and begin to outgrow the primitive habit of mistaking appearance for reality.

Instinctive man, animal man, whose consciousness is reproduced in the child, is convinced that the tangible, visible, ponderable object is the reality, but as his childish conceptions enlarge, he finds that he is himself the substance of all that he beholds.

And this is no mystical or metaphysical abstraction. We are still firm upon the facts of physical science. The school-boy of yesterday learnt in his primer of physics that sound and colour do not exist apart from the eye and ear which perceive them. And the school-boy of to-day is learning that the universe consists of infinitely varying rates of electric or etheric vibration which are translated by the mechanism of the senses into sound, form, colour, scent, taste and tangibility just as, in a secondary sense, the mechanism of a phonograph translates the vibration of its needle into a voice, or the mechanism of an electric lamp converts the current into light.

He is told that when the ether vibrates at the

rate of 57,000 waves to the inch or seven hundred million million waves per second the eye sees the colour violet, but that the vibration is no more the colour than the electric current is the light.

The colour is in the response made by the eye to the vibration, just as, for the sake of illustration, the light may be said to be produced by the response of the burner to the current. This power of response varies with the intelligence which is using it.

It has taken millions of years for man to learn how to interpret the simple sensations of his primitive or animal intelligence into those subtleties of thought and feeling which the mere word "violet" will rouse in the highly developed human consciousness of to-day.

The power of response has quickened to such a degree that in those who are sensitive to psychical vibration, the thought of a violet will produce its corresponding form, colour and sweetness as vividly as if the flower itself were close at hand.

And this is quite natural when we remember that the mental substance of anything is more real than its outer appearance. We easily recognise that the man who invents the perfect

idea of a thing is greater than he who merely copies that idea by putting it into an elemental or concrete form.

So the school-boy of to-morrow will perceive that every visible or physical thing is only a sign or symbol to the outer senses of an invisible or psychic counterpart to be apprehended by the inner senses: he will learn that the etheric and atmospheric vibrations of physical science are the result of the mental and emotional vibrations of psychical science: that the whole phenomenal or objective universe is the effect of the noumenal or subjective consciousness within himself.

The invisible world of mental vibration produces the visible world of elemental vibration: the inner vibrations of thought and feeling passing out through "the five gateways of the soul," appear to come in through those same senses as an independent and separate creation. Actually, each one of us makes his own universe.

It is the inner vibrations which enable us to respond to the outer ones in such a way as to understand or interpret them rightly: rightly that is in all those ways which make up our

natural relation to them : our *spiritual* relation has yet to be discovered.

But on our present plane it is obvious that if we were not intelligent enough to grasp the *idea* underlying such an object as a box, *e.g.*, it would mean nothing to us. On the other hand, to a master carpenter the sight of the rudest attempt at box-making would call up in his mind such a perfect model, that the higher vibrations of his thought would quicken the childish intelligence whose work he was looking at, and help it to correct its faulty construction by the true proportions of his ideal.

He would remember his own first blundering efforts and recognise the imperfect box as an expression of his earlier and less developed self.

Clearly then the interpretation we give to the evidence of the senses, depends upon the development of our intelligence. And the law of growth upon the physical plane holds good also upon the psychical plane : we have to master our environment.

The law of evolution is a continual, unremitting, process of overcoming. To evolve the spiritual or knowledge consciousness we have to overcome the world. This can only be done by

getting control of the physical senses through which we apprehend the world. We naturally set to work the other way round.

If we are troubled by a noise we try to stop it by some external action. We may succeed in stopping that particular noise, but we shall soon find that such a process is like pouring water into a sieve.

There is one effective way of dealing with noise, a way which stops all the noise in the universe, and that is to learn how to control the mechanism of the ear which makes the noise,—makes it by responding to the atmospheric vibration set up by an inward and psychical disturbance.

People of the same race, living at the same epoch, necessarily agree more or less in their general interpretation of both psychical and physical vibrations, because consciousness has developed to approximately the same level in them all.

The average power of response in civilised nations at present is not much beyond the range of physical vibration. Even the few who have developed a comparatively high degree of psychic sensibility are still subject to the ancestral

impulse to confuse shadow with substance. We all allow the phenomenal world to deceive us.

And yet clearly the phenomenal world as we apprehend it, is nothing more than the projection of our cosmic memory, the picture of the unrealised self of the sub-conscious mind, the sensible representation of our evolution.

In itself, as it is in Truth, it is the image and likeness of Divine Substance, God's Consciousness of Himself, the Expression of an Eternal or Unchanging Principle of Perfection, but this is not yet manifest to us because we do not see spiritually. We see sensuously as half-grown men, not yet come to our full stature of intelligence.

According to sense, then, the sub-conscious mind is the memory or record of cosmic evolution : but this definition is relative : it holds good only for the planes of body and soul as at present developed. For future development we need a new definition and this new definition grows naturally out of the old one.

The old definition is as far as the psychologists have gone. It gives us an idea of the sub-conscious self as it *appears* to sense observation : it

shows us its scope and its limits, its power and its weakness, and helps us to understand why it should be subject to the direction of the personal or self-conscious mind, which in comparison with it seems insignificant.

As the sum of past experience it is rightly under the control of the present : the sub-human should be ruled by the human : but this is merely the superficial aspect of the sub-conscious self, and the very law of suggestion which the psychologists have discovered should warn us not to accept this partial and imperfect view.

For as we treat this self so will it treat us. If we look upon it as an irresponsible entity to be held in with the bit and bridle of the personal will, it will respond to this suggestion and behave like a fool. A very general view now-a-days is that the sub-consciousness is a sort of magic slave possessed of great and dangerous powers to be held in check by the superior intelligence of the self-consciousness.

But if we test it objectively by what we have learnt of the history of the making of the world as science understands it, we see that the sub-conscious mind as universal soul, the memory which keeps the record of cosmic evolution, is

nearer than the personal consciousness to the Creative Principle which must be postulated as the Origin, the Beginning or Source of all manifestation.

Again as we look at it as it appears in the physiological history of our personal experience, we find that in embryonic life the sympathetic system is primary, the cerebro-spinal system secondary, that the human organism in its pre-natal state is built up from the epigastric plexus, the cranial brain being developed after and by the vital brain, and remaining dependent upon it in self-conscious life.

Lastly, if we consider it psychologically we find that the subjective always precedes the objective; that feeling is the mother-stuff of thought, that the self-conscious and voluntary processes of mind are conditioned by, and are dependent upon the sub-conscious and involuntary intelligence which must supply some form of vital energy, some will to live, before there can be any self-consciousness whatever.

First, then, the Principle of Life in Itself, the Original Creative Consciousness.

Second, the sub-conscious mind working with that Principle to produce.

Third, the self-conscious aspect of mind which man recognises as his personality, as himself.

This wonderful organ of self-consciousness was evidently made for something better than to repeat and intensify the animal experiences which went to its construction. It does not exist merely to mark time. It is the organ of progress, of the *forward* movement of Life towards fuller manifestation than has yet been attained.

It functions the centrifugal, out-going, expressive, spending energies of consciousness, as the vital brain represents its centripetal, ingathering, formative, conservative and supplying power.

The demand of the self-conscious creates the supply of the sub-conscious: as the cranial brain spends so the vital brain restores: as the personal mind sets the mould so is it filled by the universal or cosmic energies.

Our actual existence here and now has all the possibilities of heaven in it. There is no fence round the Infinite. Perfection is common property, open to anyone who chooses to enjoy it.

The first step towards perfection is to be aware of imperfection. We are getting ready

for heaven when we have nearly exhausted purgatory. And some of us have been there long enough to be willing now to move on, to receive and assimilate new ideas, to suffer the destruction of our old ways of thinking and feeling that we may get the compensatory renewal into a more vital order of consciousness.

CHAPTER V.

HEALTH: NATURAL AND SPIRITUAL.

THERE are three ways of understanding the word Health, and there are consequently three ways of healing:—

1. Physical healing by suggestion through the outer or physical senses, as in the use of drugs, diet, baths, climate, massage, electricity, etc.;

2. Psychical healing, by suggestion through the inner or subjective senses; as in the use of the imagination, the will, and hypnotic treatment;

3. Spiritual healing, by the development of the true Self-consciousness.

The first and second are “natural,” as distinguished from “spiritual,” which involves a fundamental change or regeneration of consciousness.

1. *Physical Health*, with all the natural ideas as to its preservation and recovery when lost, is the common property with which we start as

our inheritance from the race. We are born with it, and take it as a matter of course. Hence we make no effort to understand or control it, and it can leave us without a moment's warning. We are paupers, living on a race-fund of vitality and intelligence which does not belong to us. We are in fact gratuitously supported by our forefathers.

II. *Psychical Health* is our personal property, in as far as it is the measure of mental and physical equilibrium which we manage to acquire and maintain by our own voluntary effort in the exercise of such intelligence as we possess. Consequently it is prized in proportion to what it costs us. The man, born delicate, who builds up a healthy body by the sheer energy of his own will and intelligence, is naturally proud and careful of his achievement. Such a one has a measure of control over his health, but it is a very limited control, because his well-being depends upon voluntary effort, and the self-conscious will cannot go far alone.

It will last an average life-time and sometimes even be strong enough to dominate two or three generations, but that is about its limit at its best.

There is a great deal of psychic health being

acquired nowadays. People are finding out that the imagination can use the emotional energies of desire to bring them everything that makes existence pleasant.

Both health and wealth, as they understand the words, can be attained by the steady exercise of the will. Intellectual, self-conscious affirmations of well-being with correspondent denials of diseased conditions will work wonders in improving the body and its circumstances; and when we remember the reflex effect of this upon mood, temper, appearance and the innumerable details of manner which influence the world in general, we see how natural, how almost inevitable it is that such efforts and such results should be mistaken for Spiritual Health. It is a useful halfway house: a good apprenticeship.

III. *Spiritual Health* is attained by learning to live by inspiration of the Divine Principle. This involves the regeneration of the sub-conscious, involuntary, emotional nature upon which the self-consciousness depends.

In what is recognised as a normal condition, the body is sound or whole. Its various chemical and mechanical processes are carried on so harmoniously, that we find our house of life a

very comfortable possession : we feel it is good to have a body, we are glad to be alive.

But when this contentment of physical wholeness or unity is destroyed by pain, we begin to doubt the goodness of the body, for in our early days we confuse our feelings with their medium of expression, just as a savage might mistake a telephone for the voice which was coming through it.

We think it is the body that is ill or well, and as it is evidently an outside thing we use outside remedies to correct its condition. We put it to bed, change its food, give it medicine, and do all sorts of things to it and for it as gravely as a little girl treats her doll.

And just as the child's imagination endows the wax and sawdust image with strange powers of response to her suggestion as to the way in which she wishes it to behave, so the flesh and blood image appears to us to respond to the suggestions we make to it by our external treatment.

Like the child, we are dealing with our own consciousness, but we do not realise this until we begin to grow up. Then we find out that we were taking a very clumsy and roundabout way

of turning our attention from the feeling of pain by suggesting an opposite sensation of comfort.

We never go so far as to suppose that our queer little remedies actually do the healing: we have an idea that that is always done by God, Life, Nature, or whatever else we may name the unknown Power, but we have a naïve way of thinking that our pill or poultice makes it easier for the Power to act.

We assure ourselves solemnly that God makes use of means to carry out His purposes. Yes, He does. Life must have an interpreting medium before it can manifest itself in Matter, but that medium is *Mind*, and the consciousness of a pill or poultice is not vital enough to make it as good an interpreter as the human intelligence.

Is it reasonable that a man should be subject to the work of his own hands, that a poultice should have power to change the consciousness of the person who can make it?

“Ah,” we say, “but we did not give the linseed its mysterious properties.”

Let us grant then, for the moment, that our *idea* of the properties of linseed has nothing to do with its effect upon us: let us even suppose

that the stuff has some power in and of itself: where did it get that power? Can we trace it to any other source than that same Life which is the very Substance of our own minds; and can we not use those minds to 'realise the Power within us immediately, without the intervention of some superstitious fetish of the senses?

The purpose of all our external treatment of disease is to change the consciousness of the patient. When we come to examine our methods we find that they consist in more or less elaborate suggestions of health. People often say instinctively to a child when they want it to take some medicine, "Drink this: it will do you good," or, "This will make you feel better."

And not to children only it is said. It is a formula which also accompanies many a cup of tea or broth, many a spoonful of brandy and milk. It has probably been said to all of us at some time or another, and we have most likely said it ourselves if we have ever nursed anyone through an illness.

And if we look back at those old experiences we shall remember that we spoke in this way quite as much to reassure ourselves as our

patient, for the feeling behind the words was a passionate hope or intention that the stuff *should* have a healing power. The manner of the successful nurse and doctor is full of this hearty and buoyant suggestion of well-being. No one wants a doctor with a care-worn, hang-dog face, or a nurse who looks worried and depressed.

It is interesting as a sign of progress to compare the inaugural addresses at the beginning of term in the medical schools to-day with the tone of even thirty years ago. The heads of the profession now lay great stress upon personal influence in the treatment of disease. They warn their students that it is a necessary part of their healing equipment to cultivate a happy optimistic manner.

And the same art of suggestion is practised with no little skill by the vendors of patent medicines, and innumerable health foods and appliances, whose advertisements are full of positive, downright assurance of the good to be got out of their wares by those who are impressionable enough to buy them.

For it comes to this: that things will do good to those who believe in them. All healing on

the physical and psychical planes is healing by belief. It makes but little difference whether you put your belief in physical things like drugs, diet, climate, baths, massage, magnetism, etc., or in psychical things like will-power, self-suggestion, or the influence of some other person's thought and character: it is your belief that makes you whole.

And this is logical enough when we see that it is belief that makes us ill. Belief is a state of receptivity to an idea or feeling, and it is both self-conscious and sub-conscious. We may have outgrown all conscious belief that a draught of air can give us a stiff neck, an East wind trouble us with sciatica, strong coffee keep us awake at night, or a long journey make us tired, and yet all these and similar things may affect us negatively because the under-consciousness, which is the one that looks after the body, is full of the ancestral experiences which first occasioned these beliefs.

Primitive man was subject to his surroundings until he developed intelligence enough to overcome them. He had to discover his power by daring to believe that he was greater than the things about him. His evolution has been a

graduated series of experiments to prove his dominion over the earth.

The psychological discoveries of this age are quickening that consciousness of dominion to a degree which would have seemed miraculous to our forefathers of even Early Victorian days.

We are finding out now that things have no power at all if we have control of the mind. But that control must be involuntary as well as voluntary: it must include the *sub*-conscious mind as well as the self-conscious. There must be mental wholeness or unity before there can be perfect health.

As yet we know nothing about controlling the mind. Our thoughts and feelings control us. We feel bewildered when we try to think of ourselves as something beyond thought, beyond feeling, beyond sensation, something which would use the mind as we use the body, making it work or not work, as we chose.

The analysis is very imperfect because we have no real control over the body. But at least we can say to our hands "Be still for five minutes," and they will be still. If, however, we say to the mind "Be still for five minutes," it goes on moving as busily as ever.

Even when we try to make the personal consciousness quiescent by imagining the highest order of consciousness saying to it. "Be still and know that I am God" we find ourselves strangely incapable of obedience.

If knowing God depends upon mental stillness we can measure our ignorance by our mental restlessness. For as soon as we try to make the mind *rest* silently and steadily upon any single idea of God it will instantly begin to *work* with that idea and produce a host of others.

To keep the whole consciousness of thought, feeling, and sensation absorbed in a state of perfect stillness for fifteen minutes with one conception only, would be beyond the power of anyone who had not been taught how to do it. It needs persistent daily practice from very small beginnings, just as we should exercise ourselves in any art of which we wished to develop a practical knowledge.

We have been working in an odd upside-down sort of way in all our intellectual and artistic pursuits. We try to learn things before we have the most elementary knowledge of *how* to learn. If we first trained our minds we should be able to use them without the waste of time and

energy which makes the present way of learning slow and inadequate.

We ought to be able to use the mind exactly like a machine that was always in perfect working order. We should be able to set it to work in any particular direction with the certainty that during the time fixed for that purpose no other thought or feeling would distract its attention, and that when the time was up we could take it off from that subject and turn it to another without the least sense of strain or exhaustion.

It is not activity that tires the mind : it is the friction set up by our ignorant use of it. Our lives would be very different if all the energy now wasted in anxiety, foreboding, retrospection, self-condemnation, and the ceaseless tread-mill of puzzling about the right and wrong of other people's actions and conditions were to be spent in quietly realising the Truth within us.

It is this inward wear and tear that breaks up the body. We have recognised it, but we have not known the way out. People often say on hearing of someone's death, "Ah, he never got over the loss of his wife," or "Yes, she was always grieving about that child of

hers" as if these were legitimate causes of dissolution.

And they are. Death is mental suicide. At present we spend our lives in slowly killing ourselves. Some do it voluntarily under the illusion that the after-death condition, of which they know nothing, will be an immense improvement upon this, but if these people could only get a glimpse of what is possible here and now they would soon shake themselves out of their dreams and begin to come to life.

They are "half in love with easeful death" because they do not know what it is to be really alive. They float in a semi-subjective borderland of consciousness where nothing affects them very vitally, and unless they are stung into desire for life by some mercifully drastic experience, they slip out of existence as easily as they slipped through it, and find themselves quite at home in the disembodied state because they never really possessed the body when they had it.

And even the most vital of us is no more than a walking corpse compared with what he would be if he *did* know the Truth within him. It is here and now in these mortal bodies of ours that we have to realise the Resurrection and the Life

which alone can give us the immortality of a continuous consciousness.

We are dead enough as it is. We have to be raised *now* into such a knowledge of our Eternal Life-Substance that this flesh and blood shall be quickened and transformed by the continual renewing of our minds.

We know that in any case our bodies are changing every moment. Then, if they are so fluent, so impressionable, to our thought and feeling, surely it is worth while to try how nearly we can bring them to perfection by learning how to keep our minds in perpetual communion with their Principle of Perfection that its inspiration alone may be recorded in the body.

The beauty of death can never again bewitch the soul when once it has wakened to perceive the Beauty of Life. The only way of death that has any beauty in it is the mystical death or denial of the old self in which the mind voluntarily forsakes its false gods of error to prove its devotion to the Unity of Truth.

Let us see what this way of death which is indeed the gate of Life might mean in the practical affairs of everyday:—Suppose that by the first post you get some bad news which

affects you so much that at breakfast while you mechanically take your bodily food your mind is feeding upon this unwholesome stuff of disturbed emotion, with the result that later in the day some old chronic enemy, say neuralgia, puts in an appearance.

Your first thought will probably fly to phenacetin, but if you have been hearing something of the new way of life, your second thought may be that this is an opportunity to test the theory of mental healing. You have had no experience, or you would have dealt with the bad news when first it came, but its physical effect reminds you that something in the new ideas commended itself to you as reasonable, and you determine now to prove them for yourself.

This very decision seems to aggravate the pain, and you clutch mentally at the first healing words you can remember: "Life, Life, Infinite Life. Faith in Omnipotent Life." You repeat this over and over to yourself, trying to get it between you and the pain, but the pain grows steadily worse until it drives you into walking up and down the room and saying the words aloud with all your might except for a little

desperate undercurrent of wonder whether they will do any good.

At this point your mental state might be diagnosed by a psychologist of the William James' School as Sensation of Neuralgia, central; Idea of Mental Healing, marginal; Idea of Phenacetin, remotely marginal; Hope and Fear alternating on the far horizon. Consciousness of healing words to be made central by the action of the will.

At first all feeling is absorbed by the pain; the words are an empty formula: this position has to be reversed by transmuting the sensation of pain, which represents old negative experiences, into an emotion which shall correspond to the idea of Infinite Life.

You cannot think this out at the time: you cannot think at all except in a frantic elliptical fashion: the pain is too bad for any consecutive reasoning. But after about ten or fifteen minutes of mechanically hammering at the words as you pace to and fro you feel to your intense surprise that the pain is actually beginning to slacken, and you involuntarily let go the words for a moment to stand still and stare mentally at the fact.

At once the enemy regains his position and the fight begins again. This time you have a faint glimmering of confidence, and you set to valiantly, only to find however that the pain gets worse and worse, until you begin to feel worn out, and again the memory of many an old experience with phenacetin tempts you with its promise of quick and sure relief.

But you mean to give the new theory a fair trial, so you pull yourself together for a last round, and just as you are about done for, the pain lets go, and in its place you get a new and wonderful consciousness of the meaning of the words.

With this you settle down to sleep perhaps, but you are no sooner dozing off than back comes the pain with such sudden and malignant vigour that you feel as if your very reason would go if it lasted at such a pitch. You drag yourself up now with that cold determination which has nothing inspiring or comforting in it, only the grip of a forlorn hope,—and once more with your heart in your mouth you begin stamping out the pain and stamping in the words of Life.

And when at last, after perhaps an all-night

battle, your enemy really is beaten, what have you won? Relief from pain? Phenacetin would have given you that. But this will have given you something incomparably greater.

One fight like this will knock a twenty years' habit of neuralgia out of your consciousness for ever. It will give you in a single night more confidence than could be built up by years of petty, lukewarm, intermittent effort.

As far as the self-conscious will is concerned your development will never be hindered. And such an experience will also give the sub-conscious self a permanent predisposition to respond to its Principle rather than to its hoarded memories.

It will have created in you a new understanding, not only of the words you were using but of all their synonyms. The abstract terms for Being will henceforth call out in you a more vital order of response than you ever knew before.

The feeling which in previous years had gone into those experiences of error of which the intensity was represented by the acuteness and the tenacity of the pain, has been withdrawn from the old and concentrated upon the new.

As keenly as you felt that anguish, so keenly

will you now feel the recreative power of the Life within you, to which you have been faithful against the almost overwhelming evidence of your senses.

You will laugh at the idea of ever again depending upon any outside remedy for pain when you have within you the Power which made both mind and body, and which you only have to *know* in order to repair all the damage done in your former state of consciousness.

Everyone does not go through this kind of experience, but for the fiery folk who live vividly and take things hard, there may be one or two little tussles just at first in teaching the emotions to respond to the inspiration of the Spirit of Truth instead of to the false suggestions of the unregenerate senses.

It may fairly be asked whether the same effect could not be obtained by the action of the will alone, without the use of the words which stand for Eternal Principle. The will can certainly be used to stamp out the sensation of pain, but it cannot of itself evolve the spiritual consciousness of Health.

The will is a lever which needs the fulcrum of ideas transcending the present level of person-

ality. Our self-consciousness does not yet afford any adequate inspiration for the cure of suffering which is rooted in the race-soul.

The less cannot control the greater: the personal mind cannot realise dominion over the cosmic consciousness except by union with the Creative Principle.

Enquirers into the subject of mental healing are often puzzled by the swiftness of some cures and the slowness of others. They find for instance that a lifelong defect of the eyes which has required the habitual use of glasses and has entailed much suffering, will be healed instantly and permanently without any effort or treatment merely as the result of listening to a single lecture, whereas the same patient will need three or four years of treatment several times a week to be healed of some other and comparatively recent trouble.

These things depend upon the character and experience of the patient, and the knowledge of how to deal with them comes naturally with the development of the new consciousness. Character cannot be re-built in a day, and those diseases which are the result of habitual ways of feeling are healed by re-forming the character.

A congenital defect of sight in the cerebro-spinal system of one whom experience had prepared to perceive the Truth as soon as it was presented might be healed as suddenly as the eyes of the soul opened to the new perception, but for the cure of a disease set up in the sympathetic system by years of storm and stress, the patient would have to learn how to develop the involuntary self-control of the sub-conscious mind.

A healer could relieve the suffering and temporarily cure the disease, but unless he taught the patient how to deal with the root of the trouble, its outward expression would reappear.

The true Health can only come as man evolves into his Spiritual or Knowledge-Nature. We have to know better than to think and feel in the old foolish ways which lead to disease.

One of the most fruitful roots of disease is the habit of condemnation, which is a negative way of expressing the desire for perfection. We blame ourselves and others for missing the mark of our ideal, and our blame is severe in proportion to our longing to realise our ideal.

This temper of mind is destructive. It paralyses the very springs of our energy. It inhibits the action of our Life-Principle.

In healing one's self and others it is often necessary to begin by silently denying the power of condemnation, criticism, prejudice, judgment and every other form of fault-finding.

This does not of course mean that parents and others in authority are never to correct those in their charge. To overlook mistakes and think they will correct themselves if we ignore them, may make us amiable and easy to live with, but it is quite as useless and unintelligent as the opposite extreme of flying to pieces over every detail that seems to us to be wrong.

But if we get rid of all feeling of condemnation towards ourselves and others we shall be able to deal with mistakes in such a way that they will become opportunities for realising the inspiration of wisdom.

Any correction that has to be done will take the form of making the one corrected feel full of power to do the thing right. We are apt to think it is quite safe to take the blame upon ourselves: but when we perceive our unity with the world we find that we cannot blame ourselves without sub-consciously blaming other people, and that we cannot forgive another until we have forgiven ourselves.

We may think we have forgiven everyone and everything that we ever resented or condemned, but there is no real freedom until we *know* that there is no condemnation.

And to come into this order of Knowledge, which is something far beyond intellectual perception or personal emotion, we have continually to correct the feeling of the under-self by teaching it that old habits of consciousness have no power.

Even when the personal self feels free of the race-belief in sin, guilt, judgment and condemnation, the sub-conscious mind still clings to its ancestral heritage, and in healing any kind of disease it is important to deny these universal prejudices which have accumulated in the process of evolution.

These denials are equally useful, whether we are dealing with disease in its physical or its psychical form, with eczema for instance, or with moroseness. They are also an indispensable part of mental development. We have to clear the ground of rubbish before we can lay the very foundations of our new house of consciousness.

Until we have so far built that new house as

to be able habitually to meditate in Mental Silence, we cannot begin to understand the Spiritual Healing which comes by the realisation of unity with the Life Principle.

However clearly this Spiritual Healing might be described by one who had begun to evolve into the order of consciousness to which it belongs, we should only take in as much of it as could be translated into terms of our present intellectual and emotional condition, and the net result of such translation would be to make us dimly aware that there *was* another kind of consciousness to be developed from the unknown depths latent within us.

To train the mind to receptive meditation upon the qualities of Being will quicken its intelligence in all directions. But this way of meditation is quite unlike the psychical abstraction into which some people naturally fall and in which they do not hear what is said to them, or notice what is going on around them.

In real meditation the faculties of mind and body are as alert as ever, but it is a *still* alertness, a vivid silence. It is a state of intense activity which is also perfect rest.

This paradox is incomprehensible to the

psychical intelligence. It has to be experienced to be understood. A person might be in this state and at the same time be eating, drinking, talking, travelling like anybody else: no one would detect what he was really doing unless they had developed the same power, and this takes years of steady training.

To the uninitiated it *looks* like doing one thing and thinking and feeling another which is familiar; but this is its psychical imitation and has an entirely different effect both upon one's self and other people. One who practises this way of meditation cannot help healing himself and all who are in harmonious relation to him.

For no one can develop this kind of consciousness without taking the world with him. Every meditation we make will communicate itself inevitably to all who belong to us, wherever they may be, far or near, alive or dead, and as a matter of course those who are most intimately connected with us, most nearly related to us in natural sympathy on the sense plane, will be the first to respond to this supersensuous influence.

We need not even think about them specifically, for they represent the most vital experiences

of our sub-conscious self, and we cannot meditate in the true way without transmuting that other self into the realisation of its Eternal Goodness.

But until we do know how to meditate, it is often a help in our preliminary exercises toward concentration to think definitely of some one for whom we wish to realise a particular quality of Being. To try to help a friend who is ill or in trouble is one of the best ways of practising the first steps in mental development, because it is an exercise in getting the emotions under control, and until that is done we know nothing about the silence of meditation.

As beginners we have to remember that our emotional nature is the medium through which the help will come if we keep it steadily receptive to the Healing Principle, and *not* to the disease.

To change the consciousness of a person in distress *our* consciousness must not reflect that distress. *We* must feel what we want our patient to feel. His feeling at present is absorbed in a negative direction, therefore our feeling must be even more completely absorbed in a positive direction. We have to realise for him

that which he is temporarily unable to realise for himself.

His consciousness has become hypnotised by a false condition, *i.e.*, a condition which does not correspond to the Truth or Substance of himself, but if you can realise that Substance which is the same in you both, he will begin to respond to your realisation.

Realisation is not a matter of cold-blooded thinking. You will do very little good if you merely sit down and talk at him or to him silently or audibly by repeating stock phrases about his Divine Being and Perfect Health. The sub-conscious mind which controls the physical organism through the sympathetic system, will take no account of any mechanical or tepid suggestion.

Its nature is emotional and at the moment those emotional forces are violently or stubbornly engaged in realising error, and will only be changed by a stronger and more determined emotion of Truth.

So you have to wake yourself up to feel what you say, feel it so deeply, so intensely, so steadily, so surely, that it will thrill through you to the innermost fibre of the other.

If you can feel your Eternal Principle saying to you from the silent depths of your soul, "I am thy Omniscient Health within thee," so that your whole self of mind and heart and body is quickened into a fuller consciousness of Life, your patient will catch that feeling instead of the one he is suffering.

If the trouble is chronic, deep-seated and acute, you will need to repeat your treatment regularly and at frequent intervals, giving your whole attention to it in undisturbed silence for not less than fifteen minutes every day, and taking care that his mind should be occupied as much as possible in the intervals with the New Thought instead of worrying over old habits of consciousness.

For he can help forward his cure by refusing to brood over old memories, or to take thought for the future, and can keep the mind clear and steady by habitually denying all negative suggestions and holding fast to the Truth within him.

Whenever we are free from work, whenever the attention is off duty to outside things, we should keep a healing word, or sequence of words, like a watchman at the door of the mind—to ward

off the tramp thoughts and feelings which otherwise take possession of it, and turn its peace and wholeness into a den of thieves.

And if we practise this mental discipline in all the little lulls that come in the course of the busiest day, we shall very soon find that there is a new consciousness of those words forming up in us which gives us power to deal with our affairs in such a way that they no longer disturb us or get entangled.

We shall do our respective tasks in the world without the old wear and tear, and even when most busily engaged with outward things, we shall be conscious of an abiding inspiration at the back of all our thoughts, feelings and doings, a mental inspiration as constant as our physical breathing, a Mental Substance upon which we can draw with absolute certainty for wisdom, strength, peace, health, joy and every other form of well-being as we require it.

And this inspiration we shall be able silently to communicate to all who wish to know how to develop it in themselves, and will faithfully practise to that end.

Those who have suffered much, or whose natural temperament makes them sensitive to

the suffering of others, should not attempt to heal until they have practised mental silence long enough to have developed some degree of *involuntary* control over the thoughts and emotions.

Otherwise, in spite of the best will in the world, they will respond to the condition they wish to change, and both patient and would-be healer will suffer the fate of the blind led by the blind.

The mental healer must first practise upon himself, and when he has healed his own troubles he will be fit to undertake the troubles of others. To withdraw from negative conditions for a time in order to learn how to deal with them efficiently is no more selfish than it is selfish for a medical student to devote his time and energy to qualifying for his degree rather than to visiting his sick friends with sentimental consolations.

The same rule applies to whatever we want to do in the world: we must serve our apprenticeship before we can be masters in any trade. The greater our enthusiasm, the greater the need for us to learn how to use it, or the very force of our desire may make it destructive.

It is not enough to *wish* to do good, we must

prove the quality of our wish by being ready to learn the best way of fulfilling it. This is the temper which makes the great scientists, the great artists, the great philosophers, the great patriots—in brief, the great *servants* of the world.

For, as we all remember, a master in anything is he who has the greatest capacity for serving, he who knows best *how* to serve. Knowledge is the supreme qualification, whether we want to reform the laws of an Empire, or bind up a bird's broken wing.

The diseases of the body politic can only be truly healed by those who will devote themselves to developing the consciousness of a higher order of Knowledge than that which men now use to govern their affairs. It is more intelligence that is wanted in every department of life, private and public. To tinker at effects is like pouring water into a sieve.

If we want to do any good we must get at the causes of our national and international troubles. And since these are only the magnified reflection of the troubles of the individual, the man who can heal the diseases of his own mind, body, and estate by developing a practical working

knowledge of the Principle of Wholeness, is fulfilling the first of his duties as a citizen.

All the qualities of Principle are healing : and the oftener the mind dwells upon some aspect of its Eternal Substance, the sooner will that Substance be realised in terms of 'personal consciousness in all the circumstances of daily life.

For there is folded deep within us at this very moment an incorruptible or Spiritual Self, which is to the "vile body" of our actual consciousness as the winged beauty of the butterfly is to its chrysalis, and that latent Self, which exactly corresponds to its Divine Principle, can be brought forth into manifestation by us here and now as a new mind and a new body with powers surpassing our imagination, if we will devote our energies to its development instead of to the repetition of race experience.

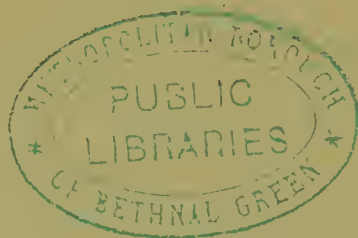
The Jewish and the Christian Churches have been for centuries repeating David's ecstatic affirmation "God is my Health." How often have we said or sung this with a fervour which made us feel as if it were impossible for us ever again to feel sick or sorry, and yet before the week was out we were down with influenza or some such nonsense.

Where then was our Health? What had become of our God who seemed so near? Our Health is changeless: our God is faithful; but we are changeable: we are faithless. We are neither whole-hearted nor whole-minded. We believe alternately in health and disease, in good and evil, and our conflicting belief is recorded in our bodily conditions. We give one half of our thoughts and emotions to God, but the devil has the bigger half, for the race soul is full of ignorant fear of the powers of darkness, and its superstitions take effect upon us unawares unless we educate ourselves into a higher kind of intelligence than that evolved by our ancestors.

Our belief must be wholly in God our Health if we are to manifest in mind and body the Unity of the True Self. There must be no more of this divided attention, this dissipation of our energies between the old self of the senses and the New Self of the Spirit. We must make an end of this ignorant state of duality and alternation between opposites, and command our senses to reflect the Truth that God our Health knows no variation.

For only by acting upon the perception of our Divine Unity, and thereby turning our

psychical belief into the Spiritual Faith or Knowledge which comes from practical experience, shall we begin to realise the mental wholeness or Holiness which creates the incorruptible body.



CHAPTER VI.

MEDITATION AND HEALING.

AS there are three kinds or qualities of Health, so there are three ways of Healing, and three degrees in Meditation.

I. Natural meditation is the condition familiar to everybody as reverie, day-dreaming, absent-mindedness, a comfortable passive state of consciousness which we share with the cow and other domestic animals.

II. Psychical meditation includes every kind of Perception, Concentration, and Inspiration which does not regenerate the body.

III. Spiritual meditation is a three-fold way of Contemplation, Abstraction and Illumination in which the Consciousness of Spirit, Soul, and Body is One and Whole.

As a preparation for the Way of Silence it is well to understand the intermediate stage of Psychical Healing and Psychical Meditation.

In the healing miracles of Jesus we find three sayings which give us the scientific basis of Psycho-Therapy :—

I. "Wilt thou be made whole?" *John* v. 6.

II. "Believe ye that I am able to do this?"

Matt. ix. 2-8.

III. "According to your faith be it unto you."

Matt. ix. 29.

"As thou hast believed, so be it done unto thee."

Matt. viii. 13.

First, the will to be well.

Second, belief in the agent, or means, employed.

Third, a result proportionate to the belief.

Popular opinion calls every variety of psychical healing "faith-healing": and if we substitute the word *belief* for faith, the definition is a sound one.

To be healed by Faith in the true meaning of the word would be to be healed by spiritual development, because we do not naturally know what Faith is, and we have to evolve another kind of consciousness before we can know It:

Faith is a quality of Life-in-Itself, and as such belongs to a range of intelligence beyond the natural. It is a special aspect of Knowledge, the creative aspect of Spiritual Knowledge.

But *belief* we do know : it belongs to the experience of every moment. We literally *exist by belief*, which is the nearest we have yet come to our ultimate state of *living by Faith*.

Psychology drew our attention to the fact that "Every object comes into consciousness in a two-fold way, as thought of, and as admitted or denied, believed or disbelieved." It has also been laid down as another fundamental axiom that : "All mental states are motor in their consequences, *i.e.*, are followed by bodily activity of some sort."

These two statements account for all the phenomena of psychical healing. For instance, a man is walking along the street and meets a friend who tells him he is looking "run down," "overworked" ; or he catches sight of himself in a glass looking tired, harassed, ill. An object, *viz.*, his own face, has come into his consciousness, has been perceived, or thought of. Now comes the crucial moment. Will it be admitted or denied, believed or disbelieved ?

If the man admits it, he receives the suggestion that he is ill, or about to be ill ; he believes that there is something wrong with him, and the idea has its motor effect in still further depressing

his vitality and setting up further trains of anxious, devitalising thoughts.

If on the other hand he denies it, refuses the interpretation suggested by his ear or his eye; if he shakes his mind free by *disbelieving* the evidence of the senses, he not only suffers no adverse consequences, but he also gains a confidence in his power to control his environment, a *positive* belief which stands to his credit account with the future in helping him to resist similar suggestions with accumulated strength.

And the effort he has put forth to overcome the negative suggestion actually stimulates his bodily activities and makes him feel better than he did before.

The force of the friend's suggestion will of course depend upon his character and the degree of feeling he puts into his statement. If he is a person of strong influence and speaks sympathetically and thoughtfully, as if deeply concerned, the man will have to make a bigger effort to hold his own against the suggestion and keep it out of his mind.

He may have to make several fresh efforts in the course of the day as the negative thought recurs in memory, but at each renewed denial

his mental fibre grows : and in the end his friend's folly will be the means of his own development in intelligence.

For if all mental states are followed by corresponding bodily states, it is obviously unintelligent ever to choose the negative interpretation of anything. It is just this power of choice which makes us the arbiters of Fate. We are always choosing, always determining the future by the way in which we interpret the present.

The present of course is the result of the past, and it may be difficult at first to get breathing-space enough from the accumulations of old ignorance to make a stand against them. But it always can be done.

It may mean an almost breathless fight at the start while we are clearing a little elbow-room : we may have to keep denying all day and every day before the old habits of consciousness begin to yield, but the great thing is to know that they *will* yield if we mean to get the upper hand of them.

No one, nothing, has any power over us unless we choose to allow it. Not even a lifetime of acquired habit, backed by inherited tendencies

to that habit, can bind a man if he wills to be free. And even if the will itself has been atrophied for want of use, there is always hope while there is any *desire* for freedom. The feeblest wish for something better can be nursed and strengthened until it develops into a full-grown will.

All healing which is not spiritual is belief-healing. But this does not mean that we have only to believe that we are well in order to be well. Our psychological axiom alone preserves us from any such short-sighted view. Belief is no mechanical automatic function to be turned on and off like a tap. It is a vital, growing process, full of subtleties and mysteries which we are far from understanding.

Our power of belief, our capacity to believe, is conditioned by the habit or way of believing which we have been slowly acquiring ever since we were born. That habit has been formed by the daily exercise of discrimination, the hourly practice of choice, the momentary admission or refusal which goes on continually with every breath we draw.

Our way of believing is, in brief, our character. To change our habit of belief is to change our

memories, associations, imaginations, and every other experience of our lives ; in brief, to re-make ourselves entirely.

So, to say of anyone, " He could be well enough if he chose to believe it " : is like saying " He could be well enough if he chose to change his whole character." A true enough statement, except when used as if a man could change his belief at a moment's notice. His state of health is certainly the result of his habit of belief, self-conscious and sub-conscious, but this is his *character* and it cannot be transformed in a day.

Even in those striking cases where disease has been cured instantly by a sudden change in the patient's belief, the change is not so startling as it might appear if we did not know that the capacity to accept a fresh revelation of truth grows steadily underground in the mind, forming up by years of sub-conscious desire and bursting out at a touch at last when the new idea is presented. The result is miraculously quick : but the preparatory process has been long and slow and hidden.

Our beliefs are the touchstone of our intelligence. If we want to test our development we have only to examine ourselves as to what we

believe in. Do we believe in things, in people, in feelings, in inherited tendencies and habits, in our own acquired tendencies and habits, or do we believe in Principle? Do we depend upon effects or do we trust in Cause?

People who believe in the old-fashioned inherited ideas about health and healing often say that they "use the means and trust in God": but if their belief is practically tested by having to choose between the means and the trust, they always instinctively choose the means.

And this is natural enough, because it is far easier for most people to believe in the concrete than in the abstract. It takes some special education of intelligence before we come to the point of genuinely feeling more confidence in mind than in matter.

When a mustard plaster acts more quickly than a mental treatment, it is because the one is real to the patient and the other is not. Reality to the average mind is the visible and tangible. The natural or animal man is healed by physical means because he believes in them, and the psychical man is healed by more refined means of suggestion, because his habit of belief makes the inward and invisible agencies of

thought, feeling and will more real to him than the outward and visible.

Both alike are healed by their receptivity to the suggestions made to them, *i.e.*, by their belief, with the distinction that the less developed intelligence requires a symbol before his belief will act: while the mind of the other can work in direct response to an idea without the additional stimulation of the outer senses.

It is here that we have to remember the great physiological law of irritability or power of response as enunciated by Claude Bernard: "All vital manifestations are responses to stimulation, actions called forth and not spontaneous."

Physiological irritability is "the property possessed by every anatomic element of being brought into activity and made to react in a given manner under the influence of exterior stimuli." . . . "Every vital manifestation results from the conflict of two factors: the extrinsic factor which provokes its appearance; the intrinsic factor, the organisation of the living body, which determines the form of it."

Irritability, sensitiveness, or power of response, is measured by the degree of stimulation necessary to obtain a reaction.

Physiological irritability is the index of psychological irritability. The anatomic elements of a navvy require a grosser degree of stimulation than the anatomic elements of a genius, because the character, the habit of belief, of the psychical organism in one is less sensitive, less responsive, less intelligent than in the other.

We learn from our text-books of Physiology that the nervous system is the highest point in physiological intelligence ; that the nerves of the body control its functions because they represent the total power of response in the whole organism. And we also learn from our text-books of Psychology that the nervous system is the medium between mind and matter, that it is the connecting link, the transmitting channel through which thought, feeling, and volition take effect upon the body.

The nerves are the means whereby mental states are followed by bodily activity : they are the agents who translate the idea, emotion, or desire, into its motor consequences. A highly sensitive nervous system, then, is an invaluable possession : but like all treasures it requires some keeping, and involves proportionate responsibili-

ties. It is so delicate a machine that it is worth while for those who are fortunate enough to have it to learn its right use: for its possibilities when wisely directed are boundless.

It is the rapid increase of what are called "nervous diseases" that is forcing the medical profession to pay more and more attention to mental healing. Every year adds to the number of patients whose constitutions will no longer respond to the old-fashioned ways of treatment.

The diseases of to-day call for a higher degree of intelligence than was represented by the good old family doctor, whose rough and ready methods were perfect for the Early Victorian age.

The man of to-day has a nervous organisation which makes it suicidal for him to attempt to live as his great-grandfather lived. His power of response has quickened to a degree which would have been incomprehensible three generations ago: he lives more in a week than his ancestors lived in a month: and his troubles of health are of an entirely different order from theirs.

In changing from their way of life, he has changed from their habit of belief: he has outgrown the simplicity of mind which believes

by authority: he no longer accepts what his doctor or his priest may tell him: he has developed a critical, discriminative, restless, independent intelligence which searches and probes into everything and takes nothing on trust.

To cure his troubles of mind and body he must find something which he can understand and apply for himself, something which bears full and free investigation on its own account without any appeal to authority, something which he can judge by his own reason, and experiment with as much as he likes before he admits it.

He will not swallow theories of mental healing any more than he will swallow doses of medicine: he must examine, weigh, criticise, argue, test and try in every way; especially by watching the effect of the theories upon other people, before he will accept them.

This is excellent, because it is the preliminary stage to changing one's belief; and the capacity to change one's habit of belief is a sign of vitality, of growth, a sign of flexible, elastic intelligence.

Such a man possesses a high degree of physiological and psychological irritability and

will respond quickly to mental healing when once he understands it enough to admit it as reasonable, *i.e.*, to *believe* in it.

This nervous temperament is mainly attracted to mental healing because it requires the intelligent co-operation of the patient, and ultimately depends upon his knowledge of the science.

Teaching is therefore an all-important part of every healer's work: the patient *must* understand and co-operate if the healing is to be permanent. There is nothing hidden or occult in mental healing: it really consists in quickening the intelligence of the patient, for as we have seen, vitality in its ultimate essence is intelligence.

Mental healing therefore is an education, a drawing out of latent intelligence, a further evolution of our power to know. This point is important, because many people think that the mental healer puts something into the patient, exercises some influence, communicates some psychic effluence of health which raises the vitality of the patient at the healer's expense.

There is one simple rule by which to test any healing power you may think you possess. It is this:—if your efforts to heal result in leaving you tired in either mind or body, you may be

sure you are working in the wrong way, and do not yet know your business.

You are doing no good (however philanthropic your intentions may be) if your healing exercise leaves you in any way depleted in energy, exhausts your vitality, or re-acts unfavourably upon yourself.

Many healers waste themselves by thinking that they have to supply both the stimulation and the power of response. It is a natural mistake to make, especially in a case which appears to have no power of response, or next to none, but it is a mistake which will prove costly to the healer, and be of no real service to the patient, although the intensity of the effort made on his behalf may galvanise him into a temporary vitality which will look like success.

But the question naturally arises, "If healing depends upon the intelligent co-operation of the patient, what is to be done when he is too ill to be taught, when vitality is so low that there is none to spare for mental exertion?"

In that case all the teaching must be done *sub*-consciously, and the healing process will depend upon the *sub*-conscious development of

the healer and the *sub*-conscious receptivity and co-operation of the patient.

People are often sub-consciously receptive and self-consciously antagonistic or sub-consciously antagonistic and self-consciously receptive, so that it is impossible to judge of a patient by what he says.

It often happens that a person will come to a healer and say "I am quite sure you can help me, for I thoroughly believe in mental healing: I have always believed in the power of mind over matter."

But when the healer begins his treatment he finds that the sub-conscious mind of his patient is as full of resistance to the new belief as the self-conscious mind is apparently receptive: the emotional nature has a far less intelligent habit of belief than the intellectual nature: the patient's perceptions are greatly in advance of his convictions.

And it is the convictions, the deep-seated, habitual experiences which count: the superficial opinions and interests, the new enthusiasms, the fresh appreciations, are of little weight against the long accumulations of the race-consciousness, the ancestral habits of belief.

On the other hand a patient may come and say, "I don't know anything about this sort of thing, so I can't believe or disbelieve it. But I want to learn it and not make up my mind until I have given it what you consider a fair trial. Will you undertake me on those terms?" And the healer may quite possibly discover beneath this sceptical and agnostic attitude a strong sub-conscious predisposition to receive and respond to the teaching.

In a case like this there has probably been a life-long seeking for Truth, a deep and steady desire to *know* at all costs, an intuitive perception of the essential, the ultimate, and a sub-conscious will to reach it. The emotional habit of belief has been intelligent enough to keep the intellect fluent and ready to examine patiently whatever might come on the way to Truth.

So a patient can no more diagnose his case to a mental healer with accuracy than he can to a general practitioner. What he thinks about himself is valuable as an index to his *self-conscious* condition but it leaves out the really important half.

This dualism of consciousness is easily proved from common experience. For instance, the

man who heard or saw the negative suggestion in the street might resist it with his whole self-conscious energy and yet it might produce its motor consequences in the body because his sub-conscious emotions had received it unknown to him.

It is on account of this inharmony between the upper and under consciousness that self-healing by aid of books alone is slow and difficult. The patient needs both self-conscious and sub-conscious help, and this can only be got from direct relation to a teacher, whose oral instruction, necessary as it is, is the least part of his work.

The sub-conscious self is taught in silence. And this silence is a difficulty for the beginner because he has no means of gauging it, no power of judging the quality of the work his healer is doing for him. But again a little common-sense will serve to lay any ghost of apprehension that may be haunting the mind. It is natural to be afraid of the unknown, and it is inevitable that people should be nervous about giving themselves up to a mysterious kind of teaching which goes on in silence underneath what their ears can hear and beyond the range of their self-consciousness.

“ Suppose the man is really wicked and puts wrong thoughts into my head ? Suppose he is silently acquiring some influence over me, and making me depend upon him ? ” But an elementary knowledge of psychology is enough to answer such questions as these. No one can “ put a thought ” into another’s mind against the will of that other.

“ But I have to be receptive to the healer and not hold my mind shut against him ? ”

Ah, here is the problem : and the solution is simplicity itself. You do not have to be receptive to the healer. It is not his personality, his thoughts, his feelings, his experience, his will, that you go to him to receive.

You go to him to learn the Truth, to be receptive to the Truth within yourself, to receive the healing of your Principle of Health. Keep your mind open to *that*, and if your healer is a sham you will soon find it out ; but if he *does* know the Truth within himself, if he has proved his Principle of Health, his realisation of Truth will sub-consciously rouse a similar state in you.

For the Healing Principle is One in all, and only as the healer has realised It in himself can

he realise it in and for another for his quickening into Health.

You might be sitting in silence with the wickedest person in the world, but if your desire was to the Truth, if your mind and heart were set to know your Principle, no thought, or will, or feeling of his could take any effect upon you.

But if you were sitting in silence with one of the whole ones of the earth, with one who lived by inspiration of his Principle of Wholeness or Health, and your mind was fixed upon the desire to know the Truth within you, it is quite possible, even probable, that one of the first effects of that desire would be to make you aware in some way of the *Un*truth within you.

The very answer to your prayer, the actual fulfilment of your desire, might involve the preliminary discomfort of awakening to the worthlessness of your personality, the falseness and foolishness of your thoughts and feelings, the *un*wholeness of your consciousness.

The stirring of the depths which must come with the quickening of the sub-conscious intelligence, must also bring with it the upheaval of many old layers of experience, many memories, many associations of error, and if the superficial

thoughts be of a good-for-nothing kind during a treatment, it is well to remember that purgation goes before illumination: there must be a casting out of old mental states before the new can be established. One must not confuse the reaction with the stimulus.

Every element of consciousness, whether in mind or body, possesses "the property of being brought into activity and made to react in a given manner under the influence of exterior stimuli." The thoughts and feelings we have had in our inherited race experience, or in our acquired personal experience, have to be brought to judgment in the course of our regeneration or healing. The Truth will try us with fire and burn up all that is not in accordance with Itself.

As in the physical so in the psychical, "Every vital manifestation results from the conflict of two factors: the extrinsic factor which provokes its appearance; the intrinsic factor, the living organisation, which determines the form of it." The healer is the extrinsic factor which provokes or calls forth the vital manifestation, but the *form* of that manifestation, the nature of its appearance, is determined by the intrinsic factor,

the mental and physical organisation of the patient.

To come now to practical ways of psychical healing: by Perception, Concentration and Inspiration,—one of the easiest ways is known as mental creation, in which the imagination is used to create a mental image of health in place of the one suggested by the senses.

Suppose you want to heal the diseased circumstances of a friend who is in want. Your senses perceive poverty, distress, anxiety and a host of attendant negative conditions. That is the complex of objects which has come into your consciousness. What are you going to do with that perception? If you concentrate your attention upon it, your feeling will get involved in it, and out of that concentration of the emotional or sympathetic energies will come an inspiration.

But what sort of inspiration? Of the same sort, naturally, since "of thorns men do not gather figs, nor of a bramble bush gather they grapes." Poverty, want, unwholeness, is of ignorance, therefore your inspiration also will be ignorant, unwise, at best a palliative, not a cure, and perhaps even an aggravation.

But suppose your meditation proceeds from a different starting point. Instead of admitting the obvious perception, you exert a livelier kind of intelligence which chooses the latent rather than the patent interpretation.

Since ignorance produces poverty, it is logical to suppose that wisdom will produce abundance, so you shut out the first perception, deny it admission, refuse to believe in it as a reality.

By refusing to believe in it as a reality I do not mean that you refuse to admit the *fact* of your friend's poverty : but you treat it as merely a fact, nothing more, a thing made, a manufactured condition, which can be unmade, remade, replaced by a fact which shall correspond to Truth and Principle instead of to Error and want of Principle.

Just because you recognise the *fact* you shut it out from your mind in order to devote your energies to creating a better sort of fact. This is really what anyone does on the natural plane if he succeeds in changing poverty into affluence.

A man would stand no chance of keeping his family from want if he spent his business hours in brooding over his liabilities instead of working to meet them. The man who makes money

wastes no emotion in concentrating on the miseries of poverty. The money-kings are not sentimentalists.

Having denied admission to the perception due to ignorance you admit its opposite,—Wisdom, and you concentrate upon the perception of all that Wisdom would bring about in your friend's affairs. You imagine a totally new set of circumstances in place of the other set: and as your imagination calls out a corresponding glow of satisfaction and your emotions make the picture feel real, you will get some wise and happy inspiration which will find its way to your friend either directly through sub-conscious sympathy, or indirectly through some objective expression.

If your mind repeats this imagination often enough and steadfastly enough, *i.e.*, if your concentration is so thorough that you never let it be hindered by thoughts and feelings of an opposite kind, it is bound in time to realise itself objectively.

This method is one of the most popular ways of psychical healing. Of course for organic disease of the body the imagination creates a perfect organ, in place of the imperfect one, and in functional disease it pictures the physical

process of digestion, circulation or whatever may happen to be amiss, as perfectly normal and healthy instead of being disordered.

The motor consequences of your mental state find their way to the person you are trying to help through the interrelation of the sub-conscious intelligence, common to us all, which enables each to know *sub*-consciously what is taking place in the total mind of the universe.

Our *self*-conscious knowledge is determined by our personal evolution: we are self-consciously related to the particular section, plane, phase, or order of consciousness which we choose to make our own by our daily habit of belief.

An essential feature of this way of healing,—essential that is to its success,—is that the healer must hold his imagination as already accomplished. If he thinks of his creation as a future possibility instead of as a present actuality it will remain a castle in the air, the achievement of some indefinite “age to come.”

This is why our day-dreams have no practical effect except to make us discontented with the present. Idealism lives in the future. The idealist is always to be perfect some day, but

never to-day. The substance of the moment that now is, slips through his fingers while he grasps at the shade of to-morrow.

Another way of psychical healing is by *denial and affirmation*. The condition which has been brought about by unintelligent belief, *i.e.*, by habitually receiving the negative interpretation of the senses, admitting timid, anxious, fretful, foolish, impatient, resentful, condemning states of mind, has to be denied as untrue to Principle, untrue to the *Substantial* nature of the patient, and the right state of mind with all its motor consequences for the body has to be steadily affirmed in its place.

In this method the imagination may or may not be used according to the temperament of the healer. There is no need for it. The words of Truth are healing in and of themselves without any process of picturing their sensible effects.

The great point is to keep the feeling concentrated upon the Truth, and never to let it dissipate its creative energies upon the condition which is being denied.

It is best not to deny facts, conditions, effects in the objective plane ; it is waste of time to deny

the illness,—that can look after itself; deny its root, its subjective and psychological correspondence. The sphere of the bodily activities can be left alone: the motor consequences follow of themselves: change the mental state which produces them. Do not deny the headache which is blocking your work and making the world a temporary Purgatory for you, so that every nerve would growl or scream dissent if you attempted to say there was no pain, but get at the mental state which brought about the headache and root that out by affirming the quality of Principle which knows no such thing.

It is quite possible to cure pain by denying it: anything,—one's very body,—can be denied out of existence if one chooses to so misuse one's intelligence. But it is childish to work at things as if they were important of themselves: they are results, and as such are to be controlled by working at the mental states of which they are the outward and sensible sign.

There are certain habits of mind which we have all inherited from our cosmic or race experience, certain deeply-rooted ways of believing which come as naturally to us as the habit

of breathing, so naturally indeed that we are not even aware of them.

These habitual beliefs,—survivals of earlier and lower grades of intelligence—have to be systematically denied, however little apparent sign there may be of them on the surface of consciousness.

Everyone who wishes to learn meditation has to practise some such form of affirmation and denial as that given below and it serves equally as a healing treatment for one's self and others.

- I. In Spirit and in Truth I am free from sin, guilt, judgment, condemnation, criticism, blame, and disapproval of myself and others.

The Truth of me is Holiness, Grace, Unity.

- II. In Spirit and in Truth I am free from pride, prejudice, and personality.

The Truth within me is Omniscient Love.

- III. In Spirit and in Truth I am free from anger, hatred, cruelty, revenge, strife, envy, jealousy, suspicion, and resentment.

The Truth of me is Wisdom, Goodness, Beauty, Peace, Involuntary Self-Control.

- IV. In Spirit and in Truth I am free from weakness, want, dissatisfaction, discontent, depression, disappointment, and self-pity.

The Truth within me is Omnipotence, Health, Wealth, and Joy.

V. In Spirit and in Truth I am free from fear, anxiety, foreboding, grief, doubt, worry and impatience.

The Truth of me is Faith, Almighty, Omnipresent, my Infinite Protection and Supply.

VI. In Spirit and in Truth I am free from ignorance, deception, vanity, and all inordinate affections.

The Truth of me is Knowledge, Rightness, Substance, Principle.

VII. In Spirit and in Truth I am free from inertia and violence in mind, and heart, and soul, and sense.

The Truth of me is Life ; Eternal, Omniscient, Omnipotent Life.

The negative words in the foregoing represent the forms of natural ignorance which lurk in the dark places of the sub-conscious mind as part of the animal memories of our evolution, the night side of Nature, and in the treatment of disease the denial of these experiences in sense is so searching in its effect that the patient's response is sometimes startling in its directness.

For instance a healer may be sitting in silence with one whom he is treating for some physical trouble, and suddenly the silence is broken by an exhibition of the very belief which he is in

course of silently denying. He may have been denying anger and its allied states and, without a word or sign on his part, the patient will begin talking about himself and his circumstances with a bitterness of resentment against his fate and the people concerned in it, which indicates that the truth has touched the very root of his trouble.

Sometimes a healer will spend five days in denying these inherited and acquired states of consciousness without any response or improvement, and all at once in the sixth treatment the disease will begin to yield because its particular cause has been denied.

Of course each denial is followed by affirmation of the special quality of Principle which was lacking: and the feeling should go with the affirmation rather than with the denial.

Denials should be made gently, not vehemently or aggressively, not in any way as if the error denied were a great force which had to be wrestled with. It is rather put aside as a thing of no account, quietly forsaken once for all with the declaration that it has no power to manifest any longer in the consciousness which is being awakened and set free by the truth within.

There are other methods of psychical healing, but Mental Creation, and Denial and Affirmation are the most useful: and they are sometimes the only methods to which a patient will respond.

They are good preliminary exercises in concentration, but they belong strictly to the psychical plane of *belief*, and are distinct from the way of regeneration by development of the Spiritual or Knowledge nature which is of *Faith*.

Beginners in meditation always mistake psychical inspiration for spiritual illumination, and however clearly the difference may be defined, they do not recognise it until they have practised long enough to experience both. Psychical meditation consists of Perception, Concentration, Inspiration.

“Every object comes into consciousness in a two-fold way: as thought of and as admitted or denied.”

Every object perceived by the senses is either accepted or rejected. If accepted we give it a certain amount of attention. This attention, if steady and strong, is a form of concentration and will result in an emotion out of which in turn will spring some degree of inspiration, and upon that inspiration we shall act either voluntarily

or involuntarily because "all mental states are motor in their consequences."

The whole of this process may take place involuntarily and sub-consciously as the result of long habit inherited or acquired. And it is because we have inherited and acquired so many habits of consciousness that we find it hard work to get control of our minds.

Another difficulty is that the two halves of our consciousness do not work together. The self-conscious half may refuse what the sub-conscious half will receive and *vice versa*. The extent to which they can act apart and independently has been shown by hypnotic experiments in which the sub-conscious personality will receive and carry out suggestions quite foreign to the self-conscious personality.

Self-hypnotism is nothing more than an extreme form of the auto-suggestion which everyone habitually exercises. Hypnotism by another is only an exaggeration of the process we undergo whenever we admit and respond to an idea presented to us from without. Hypnosis or trance-like sleep, whether induced by one's own will or the will of another, is a special and quite unnecessary form of subjective concentration.

The hypnotic operator who makes a patient believe that water is neat whiskey, and believe it so implicitly that he becomes intoxicated by drinking half a glassful of water, has directed his attention so powerfully to a false fact that he accepts it as true, and the motor consequences, the bodily effects, of his mental state correspond not to the fact, but to his interpretation of the fact.

In hypnotism the discriminating power of the self-conscious mind is inhibited, and the subject receives whatever may be suggested to him. But until we begin the regeneration of our consciousness we live habitually in this condition without any hypnotic influence. We all act by suggestion from our ancestors and from each other. We are all influenced by authority, tradition, convention. And wisely so, until we can develop the power of living by the original inspiration of Truth as Jesus did.

One of the first effects of learning the practice of meditation is the shock of discovering how little we exercise our power of selection, our faculty of choosing between the suggestions which are continually being made to us by the persons and things around us.

We have so little control over our attention that it is constantly being caught and entangled in some nonsense which we know can do us no good. There is a strong family likeness in us all to the two-year-old Jackanapes in Mrs. Ewing's story, who *perceived* the fluffy yellow duckling and so *concentrated* his desire upon it, that he was *inspired* to follow it right into the pond. By precisely the same process that went on in his little head we get many a tumble in the mud long after we are old enough to know better.

People who have developed quite a respectable degree of intellectual concentration, find that it can be upset by some little trick of the senses, such as a noise, a toothache, or some other persistent sensation to which the whole nervous system will respond.

The most discriminating and critical minds will sometimes be obsessed by the recurrence of some absurd or pernicious suggestion,—such as the idea that some one dislikes them,—which they have perhaps involuntarily received when their voluntary attention has been pre-occupied.

Our lives are governed by our beliefs, and our beliefs are the result of our inherited and

acquired habits of consciousness. We all take over from our ancestors and parents a certain amount of ready-made consciousness which we can re-make to suit ourselves if we choose.

But whether we choose or not, the process will go on. With every breath we draw we are generating consciousness of some sort. If we get control of the process we overcome our environment, if we do *not* control it, our environment overcomes us and we sink back to a lower level.

Psychical existence is ruled by the same law as physical existence : we live on condition that we conquer our surroundings. And just as the physiological unit has a double environment, so the psychical unit has a double environment.

The protoplasmic element has what is called, 1st, the circumcellular, vital or interior environment, which immediately surrounds it and consists of the blood, the lymph, and the interstitial liquids out of which it has to generate living matter of its own kind: and, 2nd, the cosmic or exterior environment, which is the particular kind of atmosphere, water, soil, food and other outward conditions which are necessary to the organism as a whole.

Only by conquering its *interior* environment can the physiological unit conquer the exterior : only in proportion as the live cell can dominate and transmute the less vital material which surrounds it within, will it hold its own in its outer world.

The moment the living cell flags in its energy, fails to keep the upper-hand over the less highly organised intelligence of the brute stuff over which it should have dominion, that lower order of energy takes destructive command and the whole organism perishes unless the original order is restored.

The parallel is beautifully exact on the psychical plane. The psychological unit also, the live thought-element, has an inner and an outer environment, the first of which must be overcome before the consciousness as a whole can keep its equilibrium in the secondary or social environment.

The true or vital thought, the true or vital feeling within, must conquer and transmute all the less intelligent, less highly evolved thoughts and feelings transmitted to the individual by his sub-human ancestry before he can hold his own as master over the outer world

of personality which makes up his social surroundings.

Only as Knowledge conquers ignorance, as Truth overcomes error *within* us, are we able to deal successfully with the destructive suggestions which *appear* to come to us from without to test our vitality. If that inward vitality slackens, if we fail to keep the Truth dominant in our own souls, then the lower order of thought and feeling, the negative, foolish, ignorant suggestions, will take possession, and slowly perhaps, but surely, they will end by destroying us.

Never must we yield to the past as having authority over us ; never bow down to serve the old idols of the tribe ; never admit suggestion from the superstitions of the race behind us, however firmly those superstitions may seem to be established in our inherited habits of consciousness.

For whatever we accept will have power over us, whatever we think and feel will be reproduced in us as action in the body. It is ours to determine what we will have in consciousness, ours to choose the true interpretation of all that we perceive, ours to concentrate upon the best we can perceive, to the exclusion of all else, that

by faithfulness to the best we do know, we may be prepared to receive something still better from the unknown.

To appreciate the difference between psychical and spiritual meditation, we have to learn the new interpretation of words. All the great words which represent the highest range of man's conceptions, words familiar to us from childhood and which we have imagined we understood, are now being used in a new way which shows that we have not begun to know what they really mean. We come into possession of their new meaning as we pass from the psychical plane of meditation into the spiritual.

One great distinction between the old ways of meditation and the new one now coming into the world is that the old ways were based upon the assumption that the body was unspiritual, which is the same as recognising matter as opposite to Spirit. The result was that none of the saints or sages ever redeemed the body; it was ignored, despised, endured as a cross or a prison, and thankfully discarded as soon as possible.

The aim of spiritual meditation is the redemption and resurrection of the body, by the

regeneration of our consciousness of it. It is the result of modern psychology that we are beginning to realise that we make our own bodies, that the flesh and blood vehicle is actually generated by the soul, that the outside aspect of ourselves, which we have looked upon as mortal, corruptible and temporal, is produced by our mental states.

Psychical Meditation=generation of consciousness by duality.

Spiritual Meditation=regeneration of consciousness by unity.

Psychical meditation represents the highest point yet attained by man's desire for growth, for self-expression, for continuity of consciousness. By its exercise have been produced the highest types of mankind. But being based upon duality it has always been subject to alternations and has ended in the destruction of the body as surely as the physical form of self-perpetuation or reproduction.

The desire for *expression*—the longing to secure continuity of consciousness, to perpetuate one's self, is common to every kind of creature from the lowest intelligence to the highest. The reproductive instinct which impels the proto-

phyte and the protozoon, the rudimentary unicellular forms of vegetable and animal life, to divide as soon as the cell attains to maturity, is one with the desire of the artistic genius to give form to his consciousness of Beauty.

And whether we trace ourselves to our physical inception, our first appearance in time, our first making as the result of mental states in our parents and ancestors, or whether we trace ourselves to our physical re-making, to the present un-doing and re-building which goes on perpetually day and night, we find that the generation of the body at every stage of its existence is a psychical process.

And this process involves all the mental states. Not one of the modes of consciousness is left out. The simplest act of Nutrition includes Sensation, Thought, Emotion, Will. Each of these is represented in the eating of our daily bread. A baby in drawing its first breath begins to function its whole human consciousness.

We saw that modern Physiology reckons reproduction as part of the nutritive process, for the reason that nutrition or growth compels expression. In other words, if we take in we *must* give out. To use, or spend our supplies is

the condition upon which those supplies are renewed. To hoard our energies is to lose them.

On the other hand we saw that equilibrium, balance, moderation, temperance was the normal condition of health, and that if the physiological law of alternation was not observed, if the outgoings exceeded the incomings, if destruction over-balanced renewal, the abnormal conditions of disease and death were the consequence.

So the spendthrift is in as bad a case as the miser. They both make the same mistake with their physiological wealth, and both come to the same end of vital destitution.

But it was also clear that however carefully the individual might try to maintain the physiological balance, it would be upset without apparent reason, and death would overtake both the temperate and the intemperate.

Urged by this unreasonable character of disease, old age and death, we found that the present-day physiologist in his search for the origin and determining cause of these phenomena had traced them to that moment in the evolution of species when the unicellular organism began to differentiate into male and female,

with a consequent change in the method of reproduction or self-perpetuation.

At this point our guide confessed that he could take us no further, except to prophesy the conquest of death by science; and we turned then to the psychologist, whose fundamental axiom will lead us a very long way towards understanding how that prophecy will come to pass.

For if "all mental states are followed by bodily activity of some sort" it is clear that by changing our mental states we can change our physical states. If we could learn the secret of psychical equilibrium we should have its correspondence in the physical.

If we could get control of the psychical process we should have control of the body, since the body is the term of that process, the final aspect of our mental energies, the sum of our thoughts and emotions as directed by our *Will*.

Psychical meditation is an attempt to get control of the mind, but it has so far resulted only in the control of the self-conscious half, and the attainment of the cosmic consciousness with its wonderful expansion of the physical

senses into clairvoyance, clairsaudience, and general clairsentience. It has not transmuted the sub-consciousness as builder of the body.

It has not attained to the Eternal order of Life in Itself, which is the consciousness of Ultimate or Spiritual Man. Therefore we have to find a way of meditation which will transmute or regenerate the race energies of the sympathetic or sub-conscious self.

These energies have always hitherto been considered as the great stumbling-block to spiritual evolution, and the effort of philosophy and religion has been to ignore, repress, deny them or stamp them out. But death has been the result of this system, and we have to arrive at some more intelligent understanding on this point.

To start with, I suppose most of us would say that at least the initial step in our generation was not of our choosing: that we did not bring ourselves into existence; that our will counted for nothing in the selection of our parents and the circumstances of our birth.

But is this so? What about the fundamental *will to live* which remains strong in us in spite of all our superficial moods of depression and

discontent? Surely there must be some affinity, some deep relation between our birth and that tenacious grip upon existence which we come to in ourselves when we probe to the depths of consciousness, to those *sub-conscious* depths which sometimes seem to keep us alive against our personal desire.

When we learn something about the greater self which determines generation, we find that we *have* brought ourselves into existence: and that the characters and circumstances of our parents exactly corresponded to the necessities of that sub-conscious self.

Long after we have taken our generation into our own hands, long after we have moulded the body to the pattern of our own character, we discover that our parents live in us and we in them in a relation so intimate that we can never again hold ourselves irresponsible for our own birth.

Psychical expansion into our race-heritage, the sense of unity with the cosmic consciousness, sweeps away any such primitive illusion of personal narrowness, of self-conscious separation from the experiences of our ancestors.

That we exist at all is conclusive proof that

there is in us a sub-conscious *will* to live. Admitting this will to live, can we determine the order of our living? Can we develop intelligence enough to change what are now accepted as the natural and inevitable laws of existence? Is it possible for us to evolve a consciousness free from the psychical law of duality, of alternation between opposites, the law which is physically expressed in the animal division into male and female?

It can be done, but it means nothing less than regenerating our memory of evolution right back to the earliest and lowest forms of life: it means nothing short of transmuting all the sub-conscious energies, all the habits of response accumulated by the race and transmitted to the individual as his natural impulses and instincts.

This is why our self-conscious perceptions of Truth, our intellectual and rational concepts of Life, have comparatively little power to change the body. We must win over the silent partner before we can do anything worth counting, anything that will *last*.

The self-conscious mind only draws the plans, sees castles in the air, makes moonshine mansions, pictures ideal but insubstantial palaces:

the sub-conscious self is the builder, and she builds according to the pattern set by the man of the ages, not the man of the hour: her business is to preserve the *type*; and she will not alter this for any passing fancy of the individual. You have to be very sure of your own mind before she will pay any heed to you.

But when you *have* once made up your mind to develop the highest possible order of consciousness, when once you have set your will firmly, steadily, finally, towards realising the Truth, the whole Truth, and nothing but the Truth, it is surprising how quickly the sub-conscious race-self will turn its energies into the fulfilment of the new desire. At least it *would* be surprising if we did not know that the sub-conscious mind is based upon Principle Itself, *rooted* in Creative Substance or Pure Being, of which Existence in its fulness, Perfected Man, is the Eternal Image and Likeness.

The purpose of evolution is completeness, perfection, wholeness, and already there are signs of transition into a fresh phase of human life: the dim outlines of a new order of consciousness are beginning to loom through the

conventional, habitual ways of thinking which represent the average.

Words are being understood in new ways : a deeper and more vital interpretation is taking the place of the old obvious surface values. This very word "generation" has changed its meaning for those who are no longer satisfied with the popular ideal of self-expression.

There is a marked tendency among men and women of the more sensitive sort to choose psychical rather than physical ways of perpetuating their consciousness. Involuntarily they obey some inner compulsion to put their energies into mental rather than into elemental shape, to translate their vitality into terms of soul rather than of body.

They devote themselves to Art, Science, Politics, Philanthropy, to Business of some sort which shall improve the *quality* of existing lives instead of adding to their number. Even the men and women whose early lives have followed what is called the "normal" course of nature, as governed by the physical duality of sex, no longer imagine, as their Early Victorian grandparents would have done, that they have seen the best of life and can expect nothing greater.

Fathers and mothers with grown-up families now-a-days start afresh with renewed enthusiasm to make another sort of life for themselves, a life of wider interests than the immediate circle of the home, a life lived in relation to the world at large, to humanity as a whole.

There is a growing opinion that man's powers are greater than he has ever guessed, and that these powers can be developed by anyone who will take the pains to do it. There is also an increasing independence between men and women. The old superstitions are breaking up. Woman is developing into an individual. The cranial intelligence of the female is growing by the exercise forced upon it through the economic conditions of society. She is evolving those qualities of the self-conscious mind which are especially related to the objective life.

These qualities have been evolved in the male by the struggle for existence. The distinguishing characteristics of the masculine intelligence have been called out in the process of holding its own against the social environment.

Hitherto the male has done this for himself and for the female, but modern civilisation has complicated and increased the difficulties of

environment to such a degree that his intelligence is not now enough for two: his partner must develop some for herself if humanity is to go on overcoming its material environment.

She must learn how to deal with all those affairs of the outer world which have been considered the exclusive department of the male, for only in this way can she develop the side of her intelligence which is below the level of his.

And while she is thus developing the latent powers of her self-conscious intelligence and evolving into a complete full-grown human being, he has an equal amount of work to do in developing the latent powers of his sub-conscious intelligence in order that he too may attain to his full human stature.

For the individual to resist the change which is pressing hard upon the Western nations of to-day, is to set himself against the trend of evolution, an antagonism which can only end in his destruction. To oppose the cosmic forces is as futile as to try and sweep back the sea with a broom.

One has to put oneself in line with them: re-adjust one's little personal likes and dislikes:

shake off inherited prejudices and give one's mind a chance to grow big enough to understand the wonders that Life has prepared for those that love It.

At present we are only half made. Man has come as yet but half way through the cycle of his evolution. And we are so entirely dominated by our experience of halfness, that we can hardly imagine the possibility of being *whole*.

We have not yet begun to think of ourselves as individuals, as complete human beings: we are still bound by the age-long habit of seeing each other as *persons*, through the animal mask of sense perception which divides the world into men and women, male and female, positive and negative, active and passive.

The inward tendency towards the psychical significance of things seen is making us feel that we cannot know the Truth of anything *outside* until we have learnt it *within*: to understand the apparent discord and antagonism between men and women in the political, social, and industrial worlds, we must first get at their inner correspondence in the objective and subjective halves of our own minds: for unless we have brought these into the unity of wholeness

we shall have no wisdom to help forward a state of harmony without.

Dr. Otto Weininger, in his study of *Sex and Character*, drew attention to the physiological and psychological dualism in every man and woman in different proportions, so that each individual shows both masculine and feminine characteristics in body as well as mind. But his interpretation of woman was drawn so entirely from objective observation of female *persons*, that he never seems to have recognised the exact parallel between those very characteristics which he noted and condemned as peculiarly feminine, and the characteristics of the sub-conscious mind as formulated by the psychologists.

These distinctive features expressed in a personality unbalanced by a properly developed *self*-conscious intelligence would produce anything but an admirable man or woman : but they become immeasurably valuable when seen in their right place as the involuntary emotional race-consciousness of every individual human being.

Dr. Weininger's conclusion that the "female" elements of human nature must be eliminated

before mankind can attain to its full development is right if understood in a different sense from the one he intended.

There is no doubt that the sub-conscious energies must be turned from generation to regeneration before Ultimate Man can be realised, but this is a very different reading from the superficial judgment that woman represents all that is worthless in the human soul and that the self-conscious intellect of man alone has any title to immortality.

It was a strange lapse of intelligence in one whose insight in many directions was in advance of his contemporaries, that he should have failed to see that the self-conscious intellect at even its sublimest height is no less upon the plane of generation than the sub-conscious emotions of sex.

Psychical expression is no more immortal or spiritual than physical reproduction : it is merely a variation of the same energies : a transition period in evolution between the animal consciousness and the divine.

But it is only natural that the "male" intelligence of us should suffer a little illusion as to its importance, should a little exaggerate

the value of its productions, since it is under the *naïf* impression that it does all the work by itself, quite independently of the "female."

It imagines that it has shut the door on that irresponsible, troublesome entity, that the very preparation for any high intellectual effort, any great artistic achievement, is to put "her" under lock and key.

It is one of the many fallacies upon which we rest in comfortable self-conceit until Life opens our eyes to the plain and simple fact that every inspiration of our *psychical* existence comes to us from and through the "female" half of consciousness as surely as does every breath and vital process of our bodily existence.

The self-conscious or male intellect can no more express itself without its sub-conscious or "female" partner than she can express herself without him, and for either to try and suppress the other ends in death for both. They cannot live harmoniously except by mutual and equal interchange. Psychical equilibrium with its consequence of physical health depends upon this perfect interchange between the two halves of our consciousness.

It is easy then to see why we get into such

trouble. We do not know this silent partner of ours. We try to live as if she did not exist. Instead of turning to her for the inspiration which she could give us direct from the Principle of Truth within the Silence underlying all her cosmic records, we rush outward in every direction seeking that wholeness of which she alone knows the secret.

Goaded by the sense of halfness we try to fill the blank of the missing half with some objective consolation. We seek a mate, a friend, a work, an ambition, "an interest in life" as it is oddly called, and when we have got it we find that it is only a question of time before we have to own that it was not what we wanted.

How could it be? We wanted wholeness. That is not to be found in the world of halves, the outside world of sense. We might gain the whole of that world but we should never find the Truth of our own soul. That is waiting for us all the while at home in the Silence *within*, but we do not think of looking there.

We may look inwards, but at most we do not get beyond the world of ideals, which is only another and more illusive world of halves, as far as ever from the Silent World of Wholeness.

The ideal world is a very busy restless place, crowded with the unfulfilled desires, the unrealised aspirations, of men whose hearts would not be drugged by the grosser satisfaction of the senses.

Many can cheat themselves for a time into an illusion of contentment with these finer images of sense, for they are just far enough removed from the objective plane to give their maker a feeling of independence and superiority none the less pleasant for being wholly imaginary.

The idealist feels a host in himself, for his imaginations go a long way towards supplementing any deficiency in his self-consciousness. It is harder for him than for the out-and-out materialist to confess to incompleteness.

He hugs his ideals and *says* he is happy. But watch him, and his self-deception will be patent. The idealist is the hungriest, emptiest man alive: for he tries to support existence on the shadow of a feast, on a sublimated imitation of sense-experience.

Of course there is plenty of inspiration of a sort to be found on both the objective and the subjective planes of the natural world of sense. If we only want psychical development there is the whole ocean of cosmic memory to draw upon,

vast unsounded depths, waiting to be expressed as Science, Art, and all the other forms of objective human knowledge.

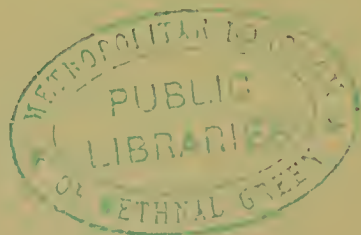
We have not yet explored a tithe of the wonders of our evolution; and at the natural rate of progress we might spend ages in developing the psychical intelligence which would do away with all the laborious accumulations of facts now called education, because the history of the world which now appears to our limited faculties in *sequence* would be perceived as a whole by a highly developed psychic whose consciousness would include the cosmic record of *facts* past, present and future.

But this kind of development would only be an extension of the senses we now possess, and although such an extension may be dazzling by comparison with our present range of power, it would obviously lead us still further away from the Truth by entangling us deeper than ever in the world of effects.

The world of psychical phenomena is no more *spiritual* than the world of physical phenomena as we now see it. But concentration can produce such a wonderful resemblance to knowledge and power that many mystics in

both East and West mistake it for a spiritual experience.

In psychical meditation the self-conscious mind receives from the sub-conscious an inspiration of cosmic memory, a realisation of the universal Soul ; in spiritual meditation the self-conscious half of the mind receives from its sub-conscious half an illumination direct from the Creative Principle or Spirit of Truth, the bed-rock of Eternal Substance beneath that ever-fluctuating ocean of cosmic experience which lies between the real and the apparent man.



CHAPTER VII.

THE REDEMPTION OF THE BODY.

ON Sunday after Sunday,—the day of the week which commemorates the rising of Jesus from the dead,—his disciples all over the world hear or say the words “I believe . . . in . . . the Resurrection of the body, and the life everlasting.” And the more devout among them repeat this article of their faith over again in another form: “I look for the Resurrection of the dead, and the life of the world to come.”

What do these phrases mean? It was possible as soon as one really thought about the other sentences in the three great Creeds,—the Apostles', the Nicene, and the Athanasian,—to interpret them in a way which brought them into more or less direct and vital relation to one's actual life, but when it came to this last the mind fell back bewildered at the mystery of it.

It seemed to have nothing to do with the

present : no effort of mind or heart could make it mean anything practically useful to the moment : it appeared to refer to some remote experience possibly to be understood after death, but utterly impenetrable and unintelligible to the living.

So the creeds always ended in a blur, a sense of baffled intelligence, of groping wonder, of vague expectation : for at its best imagination could but suggest a *future* explanation, and desire itself had to be content with the promise of a distant and indefinite fulfilment.

The deepest need of the human soul was left unsatisfied. The longing to *know*, to attain to an order of consciousness which nothing could destroy, which was its own assurance of continuity,—this fundamental desire of human nature had to content itself as best it could with *hope*. For what used to be called faith is really no more than an ardently hopeful desire to know. And the inestimable benefit of the New interpretation of Life is that it can satisfy this desire, satisfy it to the uttermost.

It unfolds the mystery of the resurrection of the body and makes its realisation the essential feature of every day's experience. It judges

both the quick and the dead, the embodied and the disembodied, and it convicts them both of being equally lifeless.

It was impossible to understand such phrases as "The Resurrection of the body," and "The Resurrection of the dead" while we thought of ourselves as alive. But these words become startling in their application to our present state of consciousness when we realise that we,—the embodied,—are quite as dead as the disembodied, and that they,—the disembodied,—are quite as much alive as we are.

Our state differs from theirs only in being both objective and subjective, while theirs is subjective alone. Our consciousness can function on both the inner and the outer planes of sensuous existence ; their consciousness can function only on the inner and invisible plane. They have lost the organ of self-consciousness—the body—and exist only in a sub-conscious state, while we have the twofold aspect of existence.

But both alike are in the world of *sense* ; both alike are dead, inasmuch as neither has yet developed the spiritual consciousness of Life in Itself, which is proved by the resurrection of the body.

Jesus is the only man who has ever yet *lived*, who has ever yet known Life,—the Principle,—as himself: he is indeed the “first-born of many brethren” for he is the only one who has ever been born. We have not yet come to our birth. We “*look* for the Resurrection of the dead”; we are hoping, expecting, waiting for “the life of the world to come.” We only “*believe* in the resurrection of the body, and the life everlasting.”

But the ultimate Man *knows* it: he has developed the spiritual quality of *Faith* which is the assurance of *knowing*, the test, the proof, the evidence of experience, the immediate knowledge of having life in himself.

The moment we change our scale of values by comparing ourselves, not with the many who have lost their bodies, but with the One who has *raised* his body, we have to own that we are dead, “dead in trespasses and sins,” *i.e.*, dead in mistakes and imperfections, dead in ignorance and halfness.

Once having recognised our position we can set to work to move out of it. Being already dead there is no need to wait any longer for the life of the world to come. If death is the condition of resurrection, the passport to the world

to come and its everlasting life, we have got our title safe enough.

For not one of us knows Life as Jesus knew It. Life in itself is an unknown mystery to us as yet. It belongs to the "next world," the next higher order of consciousness, the next mental plane into which our Resurrection-Principle will raise us if we seek to know It with all the heart and with all the soul and with all the mind and with all the strength.

Evolution itself is but another name for Resurrection. If we look back at our history, personal or cosmic, we see the Resurrection-Principle at work raising, quickening, unfolding each order of life into the next higher.

Plant-life is the resurrection of the mineral, animal-life is the resurrection of the vegetable, human-life is the resurrection of the animal, and the spiritual or divine life is the resurrection of the human together with all the lower orders which it includes.

In our personal experience we see the child's intelligence quickened or raised to the fuller power of the adult, and in general human development we see the physical or objective type of mind quickened or raised into the

psychical or subjective type whose range includes the earlier phase.

We recognise that the psychical type, the poet, the artist, the man of ideas whose interest is in the soul of things, is an advance upon the physical type of intelligence which concerns itself mainly with the outside or body of things.

But this psychical type, the highest yet evolved, must itself make way for something incomparably higher, and the very fact that there are people in the world whose interest has so far outgrown the psychical as to make them restless, dissatisfied, expectant and ready for something more is a sign that the Resurrection-Principle of Life in Itself is at work in them, quickening their desire-energies into the sense of need which is the first step towards fulfilment.

For whence comes this growing, spreading, wish in the souls of to-day to realise their resurrection here and now? Whence springs the impulse to seek some better way of life than has hitherto been known? Whence can man draw the inspiration to unfold a higher kind of consciousness?

It must all come from the Life within him, growth is *always* from within; called forth in

response to stimulation from without. The stimulus of our conditions has become so intense, so acute, that at last it has called forth a new development of vitality, a new order of thought, to overcome the ever-increasing pressure of disease and distress.

Man can no longer bear his suffering, and is driven into evolving fresh intelligence to deal with it more effectually than the old ways have been able to do.

We saw in physiology that "growth is the fundamental law of vitality, its most striking characteristic." Man *must* outgrow the present order of intelligence or perish. His evolution *demand*s a new way of living, a new order of consciousness.

His existence depends upon his power to know: and if he is to continue to exist he must unfold that power far beyond its present range. The continuity of his consciousness depends upon its capacity to be quickened or raised into a fuller and more vital order of intelligence. His immortality depends upon his response to his Resurrection-Principle.

And all the laws of physiology and psychology point clearly to the fact that this response must

include the body. For to go back to the definition with which we started, *the body is the sensible record of the evolution of consciousness: the expression of the exact degree to which we have unfolded our power to know.*

We cannot change our mental states without a corresponding change taking place automatically in the body. If therefore we are quickened into a knowledge of Life in Itself: if we are raised into a spiritual consciousness of God: if we unfold the power to know our Resurrection-Principle within us, that quickening must inevitably be shared by the body. We do not know Life until our knowledge is expressed, proved, made manifest in the body.

When we really *know* our Spiritual Substance, we shall know It with all our might, with our whole consciousness, for It will have become to us our mind and heart and soul and sense; every cell of all the sixty trillion in the body will know It, every atom of each cell will know It, and "in our flesh we shall see God."

We shall see our Principle expressed throughout our entire organism, mental and sensuous. In our consciousness, as in the consciousness of the Master who has shown us the way of this

development, Life, Mind and Matter will be One.

How far each individual can unfold this resurrection knowledge, to what degree we can develop the new order of consciousness, is of no importance,—although it is generally the first question we ask,—the great and only thing that does matter is to begin the development at once and take it as far as we can.

It is something towards it at least if in a few years we can raise ourselves out of illness into health, out of poverty into wealth, out of trouble into peace, out of sorrow into the joy which “no man taketh from you.”

It is something to be able even in one year's work so to quicken the intelligence of the body that it no longer catches cold, or feels exhausted, or resents a sleepless night, or makes itself a burden in any of the hundred and one ways it did before.

It is something to unfold the power to know our Life-Principle enough to raise our bodies even one degree from their present dead-alive condition, to quicken them out of the range of the old experiences of weakness, disease, accident and decay.

No one who has grasped the significance of the physiological law of destruction and renewal could possibly suppose that this teaching aims at the preservation or conservation of the body as it now appears. Such an idea would be due to the sort of misapprehension which makes some people ask how there could be room in the world for everybody if nobody died.

There would not be room if we kept our bodies in their present rudimentary phase of evolution : but there is room anywhere and everywhere for a spiritual body, because it is the expression of an order of intelligence which is not conditioned by time and space.

But this is a mystery to the natural mind,—the mind of the flesh,—a mystery which cannot be fathomed by thinking of the spiritual body as a kind of ghostly or ethereal object.

We know nothing yet about the spiritual body, for that is the ultimate of our evolution ; and few of us have yet begun the preliminary stage of developing a knowledge of the Resurrection-Principle by which alone our mortal bodies can be quickened into Life.

But “if the Spirit of Him that raised up Jesus from the dead dwelleth in you, he that

raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you."

Our mortal bodies have not been quickened because we have tried to live by inspiration of the soul of Jesus (the cosmic memory of his life) the subjective and sympathetic relation to his thoughts, feelings and actions,—instead of by the Spirit of Christ which is our own Resurrection-Principle, our own Life-Substance within us.

Our understanding is necessarily limited by our evolution, and we have not hitherto been able to apprehend more than the soul of Jesus because we are ourselves in the soul or psychical phase of consciousness: but when our Principle begins to quicken us into a new understanding, to raise us into a new consciousness of ourselves, we begin to realise the Truth or *Spirit* of Jesus as the Christ-consciousness within us which is the knowledge of Life in Itself.

And the development of this hidden consciousness, the unfolding of this latent power to know, transforms the mortal body into the likeness of its Spiritual or Eternal Principle. That likeness is dimly to be discerned even in our natural state. The promise of our resurrection is

already within us in the physiological regeneration which goes on without let or hindrance until we put an end to it by the ignorant states of consciousness we generate in the soul.

We saw that reproduction was a necessary consequence of growth. The full-grown creature must express itself. There are three forms of self-expression or reproduction open to us, three ways in which we can spend our energies, the physical, the psychical and the spiritual.

Most of us choose the elementary form, the lowest and easiest, *i.e.*, the most natural, the one involving least self-denial because it is the way of the race, and entails no effort of opposition to the general or universal consciousness.

Some of us choose the alternative form of generation and devote our energies to some ideal or imaginative self-expression such as an art or science, some business or work in life.

But both these ways mean death. Both are based upon the psychical or natural law of sex which involves alternation between birth and death. For as long as our idea of ourselves is controlled by the evidence of the senses, for so long shall we look upon ourselves as animals subject to the mortal necessities of generation,

and for so long shall we be bound by the illusion of halfness, incompleteness, imperfection or sin, which idea culminates in death.

Psychical self-expression is peculiarly human. The animal can reproduce itself physically, but only man can put himself into a poem, express his soul or life in a picture, a symphony, a social scheme, a great ideal.

Both these ways of reproduction consist of a body and a soul: an outer and an inner form: but neither is complete, neither is immortal. The child dies, the poem is forgotten. The poem may live a little longer than the child, but both alike pass because they express a consciousness which belongs to time and sense, an order of intelligence which has not attained to the Eternal Knowledge of Life in Itself.

Man has not yet expressed the Truth of himself: the Eternal Idea: the Image of Wholeness: the likeness of Principle. The third way includes the other two: for Spiritual Self-expression regenerates both soul and body. The *whole* man, the full-grown man, is a trinity in unity, spirit, soul and body as one, Life in Itself perfectly interpreted by Mind into terms of Matter.

But to follow this way the other two must both be inwardly forsaken because all the energies are needed in concentration upon the one purpose. If the artist-life requires self-denial (and everyone knows that the psychical powers are only developed at the expense of the physical, the rude health of the animal changing into the sensitive, nervous organisation of the genius) how much more must the spiritual-life demand the denial of all that belongs to the natural order of experience.

For both the physical and the psychical are concerned with sense: the third way alone is of Principle,—and takes no thought for the world of effects. The psychical is an expansion of the physical, and differs from it only in degree. The Spiritual is a difference in kind: and for this reason it involves the denial of the human and the animal.

But the denial is only in order to realise the resurrection of both. We lose to find, renounce to possess, die to live. It is not the body that we deny, but our unintelligent consciousness of it: it is not the soul that we lose, but our ignorant way of looking upon it as the real self of us.

We cannot regenerate the body by casting it off, and we cannot regenerate the soul by idealising it. We have to learn the Truth of both by developing a knowledge of the third in our Trinity, the Spirit which is the Substance of both soul and body.

Our present dual consciousness has to become three-fold before we can evolve into the Unity of full-grown Man. And this further stage of evolution proceeds by using in a new way the powers already developed.

The energies of both mind and body have to be devoted to unfolding a new way of knowing. The failure hitherto has been due to the fact that we have left out the body, have tried to realise Spirit with half the mind, as if the body were other than mental in its nature. We have divided the soul from its outward and visible expression and have wondered how it was that in this state of division we could not realise Unity.

The first step towards the resurrection of the body is to change one's old idea of it as a material and perishable thing, and learn to regard it as a *mental* form. We have to deny the old material consciousness of it and admit

only the true thought, the right feeling about it, the mental state which corresponds to our Principle and not to our old experience.

Every mental state being motor in its consequences, the right thought and feeling will be followed by right bodily activity:—the change in the *soul* will be recorded in the *body*. Our regeneration will be infallibly witnessed to by our physical condition.

This condition may, however, be made worse rather than better at first because the change is so complete that there must be some collision and disturbance in turning the energies in an entirely new direction. There is some natural resistance in the early stages—the race-beliefs fight for their life—the race-habits of consciousness oppose the Truth which is making an end of them: “I came not to bring peace but a sword.” The sword of the Spirit which is the word of God, our Principle, our Substance, will trouble the soul within and without until it has forsaken the things of sense and turned wholly to the things which belong to its peace.

But this is only for a time,—three or four years perhaps and it is over,—the change is made for ever,—and we begin to live: we enter

into rest,—the true rest of boundless power, and activity of an order inconceivable to the natural imagination.

And there are increasing intervals of quietness and comfort even through the earliest years: the trouble is intermittent as the old experiences are roused from sub-consciousness and brought to judgment: but this rousing, this calling up and casting forth of the old dead and forgotten states of consciousness, is a gradual process: the body could not bear it if it were done all at once: gradually, as we can endure it, we are called to account for our own works and such as are evil, *i.e.*, ignorant, are cast out, and such as are good remain to enter into the joy of eternal consciousness.

To each earnest desire to know the Truth and be free from the imperfections of personality is spoken the words of welcome: "Come ye blessed—inherit the kingdom prepared for you from the foundation of the world." But to the contrary desires is spoken the word of dismissal: "Depart! I know you not."

This day of judgment begins for us at the coming of the Truth into our souls to judge the quick and the dead of our consciousness "at

whose coming all men shall rise again with their bodies to give account for their own works."

Necessarily with our bodies since the body is itself the record of our works, the visible expression, the doomsday book of all that we have done and thought and felt since we first came into existence.

So for a time we suffer judgment while the wheat is gathered from the tares, the sheep are separated from the goats, and the threshing-floor of the soul is thoroughly purged with the wind and the fire of the Spirit, that we may know the Truth and the power of Its resurrection.

It is this regeneration of the body which distinguishes the new way of Meditation from the old ways. The sub-conscious mind as the builder of the body *must* rebuild it according to Principle if the self-conscious and voluntary mind directs the emotional energies wholly to the development of the Truth within instead of allowing them to reproduce the old order of experience.

But the sub-conscious side of Meditation is not learnt in a day, or even in a year, however hard one practises. The self-conscious side can be learnt in a few weeks if one works at it with all

one's might, but this essential and regenerative way of meditating has to be learnt by a process of initiation, of quickening, of silent and sub-conscious teaching from one who has already developed it.

We have to condescend to be helped if we mean to get at the spirit of meditation. There has never been a teacher yet who did not pass through the period of discipleship.

But we are apt to forget this in our eagerness to realise the last first. We all want to find our kingdom by ourselves without owing anything to any man, or depending upon anyone as we say. It is a "natural" instinct belonging to the pride and self-importance of personality.

It is highly developed in the Northern and Western peoples as a characteristic of the objective, intellectual, and protestant temperament. We are so bound by the illusion of personality that we speak of being dependent upon a *person* : as if it were the person we were to learn from.

If we go to a teacher as to a person we shall suffer the attraction or repulsion of personality, and be as far as ever from the Truth, but if we can recognise ever so dimly the *Truth* of a

teacher, and go to learn from that, the Truth Itself will be revealed to us.

For to perceive the Truth in another is the first step towards realising It in oneself, as one's Self, as the whole and only Self of all.

Self-conscious and voluntary denial of error and affirmation of Truth will have a marked effect for good upon the body but it will not raise it into a spiritual consciousness of Life in Itself. The resurrection of the body can only come through the regeneration of the sub-conscious or cosmic mind, the race-soul or memory of evolution, which functions through the vital brain of the sympathetic system.

This is the mind which produced the body, which generated it not only in its personal existence but also in its universal life, for this is the mind which has had the building of the world from its very elements, and has built up the human body from its earliest and remotest beginnings in the etheric vibrations which form the atoms of matter in the living or protoplasmic cell.

And this is also the mind which carries on the daily reconstruction of the body, the intelligence which is responsible for that "normal physio-

logical regeneration which may be said to continue the original formation (or generation) of the individual."

With special reference to the powers of this half of our minds and its purpose in our resurrection, it will be useful to recall a few of the essential facts of physiology which mean so much when metaphysically understood.

"Not only do living beings themselves construct their typical architecture, but they continually restore and reconstruct it as the accidents or even the regular course of circumstances tend to destroy it: in a word they regenerate themselves.

"The living creature not only makes its own form, it also makes its own vital environment, and this environment becomes more and more independent of cosmic contingencies as the organisation perfects itself.

"Physiological evolution (*i.e.*, the evolution of living matter or protoplasm) is slow; morphological evolution, *i.e.*, the evolution of specific form) is rapid.

"The vital process consists of assimilation and dissimilation. In assimilation or formative synthesis the brute matter of the outer world is taken up by the living substance and made similar to it. The more highly evolved organism uses the lower and changes it into its own likeness by a mysterious quickening process which is inward, silent, hidden, and of which we have no knowledge except by the comparison of successive states. The

phenomena resulting from this process are generally slow and have no other expression than growth and organisation.

"Dis-assimilation on the other hand translates itself objectively to the senses by movements, by self-conscious activity. Of these two sides of the vital process the sub-conscious or constructive is perpetual, without break, lapse, or interruption, while the self-conscious or destructive is intermittent, rhythmic or alternate."

In the famous words of Claude Bernard:

"These phenomena (of organic destruction and of assimilative synthesis) are simultaneously produced in every living creature in a correlation which cannot be broken. Dis-assimilation or dis-organisation uses up the living matter in the functioning of the organs: the assimilatory synthesis regenerates the tissues, it gathers together the reserve materials which the functioning must spend. These two operations of destruction and renovation are absolutely inseparable, at least in the sense that destruction is the necessary condition of renewal. The phenomena of functional destruction are themselves the forerunners and instigators of the material renovation, of the formative process which is silently carried on in the innermost of the tissues. Losses are made good in proportion as they occur, equilibrium is re-established as soon as it is disturbed, and the body maintains its composition."

This maintenance of the body by a ceaseless process of change carried on by the sub-conscious energies is a clue to the mystery of its resurrec-

tion. The sub-conscious mind is the agent alike of its natural and of its spiritual regeneration. It is this "inward, silent, and hidden" self of us through whom we must realise our Resurrection-Principle.

Therefore in Meditation we make it the voice of the Truth within us; we listen to it as the representative of our Principle because it is the organ of supply, the direct medium through which our Life responds to all our needs of both mind and body.

This primary consciousness interprets the Life-Substance or Spirit into terms of secondary or personal consciousness as Sensation, Thought, Emotion, Will.

The physiological fact that the living creature not only makes its own form but continually re-makes and restores it, becoming more and more independent of its environment as its evolution advances, throws a new light upon the Christian mystery of the Incarnation, and the Buddhist theory of Reincarnation.

Every living creature makes its own form: every grade of intelligence, every degree of consciousness incarnates itself. "Every mental state is followed by bodily activity." Every

thought and feeling expresses itself at some time, every change in consciousness is ultimately recorded in the body.

And morphological evolution is rapid: the form changes quickly. We can reincarnate as soon as we choose. The psychical mind is so bound by the illusion of time and space that it is always postponing its reincarnation to some future period, as if reincarnation depended upon the total and extreme method called death.

But as an actual fact we reincarnate ourselves at least once a year even in our natural state. The physiologists tell us that the body, all but the hard bones, is completely made over again or reconstructed in the course of eleven months. The whole human Kosmos down to its foundation rocks, the lowest level of its composite intelligence, is rebuilt in one revolution of the zodiac.

We are reincarnating ourselves at every moment, with each breath that we draw, each perception that we admit or deny. But we make the mistake of reincarnating the same old self, with all its inherited beliefs, all its habitual thoughts and feelings.

And yet we readily admit that most of these

are good for nothing: we are well aware that we do not want half the rubbish that makes up our present consciousness. We get so tired of ourselves sometimes that we long to make an end of everything all at once—and wish we could change suddenly into quite a new body, with new thoughts, new surroundings, and a new life altogether.

But we have not realised that we can have all this if we choose. On the contrary, when something goes wrong,—eyes, or ears, or digestive apparatus, gets worn out,—we go to a doctor and he shakes his head sympathetically and says, “I’ll do my best of course to patch you up but I can’t give you a new pair of eyes.” And we sorrowfully agree, consoling ourselves as best we can with the hope that the next world will make up for the trials of this life: little dreaming that the key to the next world is all the time in our own hands, that the “life of the world to come” is open to us at any moment whenever we choose to take possession of our kingdom within.

No doctor can give us a new pair of eyes or ears or whatever new organ we want, but we can make them for ourselves. Here within us is the power that first made the body to the order of

the race desire, that has gone on re-making it to the order of our personal desire—not altogether intelligent that desire—and will begin infallibly to work to the order of our spiritual desire as soon as we unfold intelligence enough to outgrow the old inherited and acquired beliefs which constitute our personality.

Morphological evolution is rapid. The form of the child changes visibly every few weeks: and the form of the adult whose consciousness is of the sensitive highly responsive kind will undergo extraordinary metamorphoses in the course of a single hour.

The quicker the intelligence the quicker the change in form. There are some people whose consciousness is so highly evolved that the body appears to be fluent rather than solid: the outer eye can actually see a molecular vibration taking place in them, a kind of subtle movement like the thrill of midsummer sunlight on a bare white road or wall.

To change the character, the *quality* of our form, we have to improve our mental régime, feed our minds upon a higher kind of food-stuff than our ideas and experiences. The psychical resurrection of the body depends upon the soul

being nourished upon its Spiritual Substance instead of upon the shadows of sense. We must dis-assimilate, destroy the old consciousness, reject the waste products of worn-out intelligence and assimilate only the life-giving qualities of our Principle.

Change, evolution, growth, is the dominant characteristic of vitality in the soul as well as in the body. To become fixed, rigid, bound to any particular mood or phase of existence, to be subject to certain habits of thought and feeling, is a sign of insensibility, degeneration, atrophy, death, the failure of the individual consciousness to obey the law of renewal, the law which implies capacity and readiness for constant change, constant development of greater fluency, fuller response to the reconstructive power of the Life-Principle within.

This "natural" tendency to become rigid, to live by the repetition of old states of consciousness instead of by perpetual inspiration of new ones, is the psychical reason of physical death.

The mind must learn to feed upon the living bread of the Word of Truth, for this food alone can ever satisfy its hunger and renew its youth.

Nutrition means growth, and growth means

self-expression. If we are dissatisfied with our self-expression, if our present incarnation falls short of our desire, if mind, body, or estate, shows any imperfection, we may be sure that there is something wrong with the nutritive process in the soul.

It is trying to live on the confections of its own imagination, its own inherited and acquired beliefs, and on these it must starve and perish.

Life in Itself is its True Substance, and only by feeding upon It can there be right nutrition and right self-expression. We have to reincarnate the *Truth* of ourselves. We incarnate exactly what we know : the body is the expression of what we *know* : not of what we think or imagine but what we believe with the heart.

Every nerve in the body knows that fire burns. We know enough not to put our hands in the fire. We have to know Life with the knowledge which will keep our minds from playing with death and the things that lead to death.

As we develop the consciousness of Truth, of Principle, it will become as unnatural to think the old thoughts and feel the old feelings as it would be to put our hands in the fire.

A long list of words expressing old experiences

will drop out of our vocabulary, and the looks and tones which correspond to them will fade out from face and voice: in our reincarnation we cannot have the words which stand for any sort of error, any sort of defective consciousness.

The vital process of reincarnation, regeneration or resurrection is bi-lateral in its nature just as the vital process of generation. Self-conscious activity in mind or body, voluntary thought, feeling and action represents the destructive intermittent side of the process, the using up of inspiration, the proving of what we have learnt, the giving out of what we have received; self-conscious rest, *silence* of sensation, thought, emotion, will, represents the constructive side of the process which is carried on unceasingly by the sub-conscious mind whether the self-consciousness is active or at rest.

The constructive side is the one we have neglected: we are so busy thinking, feeling, acting and willing,—*living* as we call it,—that we never give ourselves a chance of resurrection.

We are always spending, always destroying ourselves. And the more intelligent we are, the more sensitive the organism, the more quickly

we use ourselves up, the more quickly we become exhausted.

The increase of nervous disease is driving people to learn the way of silence, of mental rest, of reconstruction. We are beginning to realise that it is time we paid some attention to unfolding the power to know Life in Itself: instead of wasting all our energies in struggling with the effects produced by *not* knowing It.

We are beginning to find out that the real restoration of mind and body, the quickening and raising of our whole consciousness, depends upon learning how to listen to the True Self within us, how to receive the perpetual inspiration of our Creative Spirit voicing Itself through the silence of the sub-conscious mind : "I am the Resurrection and the Life Almighty within thee : I give thee rest : I set thee free : I make thee *whole*."

CHAPTER VIII.

MEDITATION. THE THREE-FOLD WAY OF SILENCE.

- I. *The Silence of Sensation.*
- II. *The Silence of Thought and Emotion.*
- III. *The Silence of Will and Desire.*

THE way of Silence is three-fold because man is a trinity of Life, Mind and Form, or Spirit, Soul and Body.

The body of Silence would be the *silence of sensation*, or physical silence : the soul of Silence would be the *silence of thought and feeling*, or psychical silence : the Spirit of Silence or Spiritual Silence would be the Principle or Substance of Peace in Itself realised by soul and body in the Silence, or Unity, of Sensation, Thought, Emotion, Will.

Silence then is another name for Unity or oneness, and the aim of those who follow the Way of Silence is to develop out of the psychical

state of duality or strife in which existence is a constant alternation between opposites, into the Spiritual state of Unity in which the consciousness in all its departments of mind, heart, soul and sense is of one kind throughout: the state of the "pure in heart," the single-minded, who "see God."

We will take these three degrees of silence in their ascending order, beginning with the Silence of Sensation, as the first step in Meditation. It looks simple enough, this silence of the body, but even it has three stages. The lowest stage is inertia, the next is repression, the third is involuntary self-control.

Three people may be sitting together, all equally still in body, all apparently enjoying an equal measure of the Silence of Sensation, and yet there may be a greater difference in the quality of their Silence than there would be between a restless child and a quiet old man.

It is quite easy to sit as still as a log when the temperament is inert, the intelligence vegetative, the nervous system lethargic, the natural movements mechanical, the sensations dull, the physiological power of response limited and low. A person who has not vitality enough to feel

restless, may therefore mistake the mere absence of sensation for philosophic calm. His life is lived at a dead level : there is very little differentiation : stillness and movement are much the same to him.

This is elementary silence. Its extreme forms are old age and death. Of course in the oldest and least alive there is an infinity of movement going on ; each atom is a universe of rotating, attracting and repelling forces, inconceivably active, but the owner of the body, the central intelligence, knows nothing of this, has developed no relation to his sub-conscious energies, and has no control over them. For him, therefore, they have no existence.

The next person of the three may be the reverse of this. His trouble then would be violence, which is the alternation of inertia. He feels so full of vitality that sitting still is a torture to him. His power of response is so acute that the bare suggestion of stillness provokes his nerves to revolt. To him the silence of sensation means tension of the will, a repression of his senses. He has to make himself sit still, and wonders how much longer he can endure the discipline.

In revenge for the forced inactivity of the body his mind keeps up an incessant busyness of a futile, fretful kind, running round and round some fixed track of thought like a squirrel in a cage.

This person has come into discordant relation with his sub-conscious energies but he has no more control over them than the first. The utmost he can do is to enforce an armed neutrality in his sensations which to the casual observer will look like the silence and the peace of self-control.

This stage is generally passed in alternations between inertia and violence : the reaction from temporary repression naturally producing a violent outbreak, which in turn brings about a recurrent phase of inertia or dulness of sensation.

After sitting still for an hour to practise silence this sort of person will want to go for a brisk walk as a relief from the voluntary tension, and there will be an expression of protest in every muscle as he moves, a certain exaggeration of nervous activity in his way of walking, which will betray how little he understands the Silence of Sensation.

The third person would be outwardly still as

the natural consequence of being still in mind and heart, involuntarily still in body and soul. Neither the inner nor the outer senses would be restless, but their silence would be as far from inertia as from the violence of repression.

They would be controlled, not by an effort of the self-conscious will, but by intimate and harmonious relation to the sub-conscious mind inspired by its Principle of Peace. The body would be silent because the soul was silent, and the soul would be silent because it was satisfied, fulfilled with the Spiritual Substance of Peace in Itself.

This is the true Silence of Sensation, or Body of Silence, which comes therefore as the result of the other two degrees.

Psychical Silence, or Silence of the soul, also consists of three divisions, which are,

1. The silence of Thought.
2. The silence of Emotion.
3. The silence of Will or Desire.

Of these divisions each one sub-divides again into the three stages already noticed. It is quite possible for a soul to be silent from sheer emptiness. Mind and heart and will may

lack vitality to generate ideas, emotions and desires. This is mental inertia. It is also possible to have such an energetic soul that silence can only be obtained at rare intervals and with great difficulty by the will reading the Riot Act to its disorderly activities.

Thoughts and feelings have to be violently repressed, the mind has to be whipped and cudgelled into quietness. But this is a world away from the happy, intuitive obedience of real mental silence.

The real silence depends upon the silence of desire, and this is the last hill of difficulty that we come to in the evolution of consciousness. Psychical man suffers from want of unity in his desires. We are slow to learn that there is only one thing we want, only one thing worth having, and that all our conflicting desires are for the sensuous disguises of this one thing.

We suffer from the race-belief that we want persons, things, events, to make us whole and happy. Blinded by that inherited illusion we turn our desire to some child, woman, man, or to some universal ideal; but we are really seeking none of these.

It is Knowledge that we want: it is Love that

we are looking for : we want to be able to Know, we want to be fit to Love, with the God-like power which knows no limitation.

Nothing less than this will ever satisfy the latent God within us, that unknown Eternal Self which for ages has been urging us forward from step to step of our evolution, forcing us up into higher and higher degrees of consciousness, impelling us, often against the little personal will, to search and try the whole universe of sense until by that search we should at last develop intelligence enough to unfold the power to know the God within us as the Truth of ourselves.

Spiritual meditation then would be the silence of Sensation, Thought, Emotion, Will, the silence that is of our entire consciousness as we now know it.

This to the beginner must inevitably appear like annihilation because he has no means of distinguishing it from *unconsciousness*, and it is easy to see why the Master of consciousness expressed it as the denial or renouncement of the self.

“He that loseth his life for my sake shall find it.” To follow the Christ within, to seek the latent God-consciousness of ourselves, we must

“deny,” “forsake,” “lose,” “die to” the actual self-consciousness we now possess.

But not in the extreme and total way we have been accustomed to believe: not in the gross material sense of making a clean sweep of ourselves in what we have called death. The vital, essential, form of denial has nothing to do with objective destruction. It is a gradual, momentary process which works in the reverse direction of *renewal*.

And the renewal is *now*, contemporary with our present life, a new phase of evolution to be realised daily, hourly, continuously from the moment we definitely begin it.

It is a new habit of living which makes no sudden or startling show on the outside, for it gradually changes the *quality* of the visible body, transforming it by degrees from within, a process which necessarily entails an immense amount of invisible work upon the internal organisation before the external appearance can conspicuously alter.

Instead of putting off this change to some fatal moment in the future to be avoided as carefully and as long as possible, we voluntarily begin it now that we may enter without delay into our birthright of an eternal or God-like consciousness.

Compared with the fuss and paraphernalia of what the world calls losing its life, this Christ-way of silence is so simple that people sometimes smile at its first steps as at something puerile and foolish.

If they were given some exaggerated mediæval exercise of denial that would impress the senses such as walking in sackcloth through Piccadilly, or secretly wearing a hair shirt, they would be inclined to pay more attention to it, to *believe* in it more easily than in this inward way which is to be practised at all times and in any sort of place as naturally and with as little "outward show" as the act of breathing.

To be told to sit still for ten minutes three times a day and repeat a word sounds like nonsense to many people. They say "How can saying a word over and over like a parrot do me any good?" The parrot, by the way, is always the pupil's addition, not the teacher's, which is significant, for there are many ways of saying a word, and the way of the parrot is perhaps not the most intelligent.

"But if I am not to *think* about the word, that *is* like a parrot."

Not quite: the parrot does not think about

the word because he cannot. He exercises no will, no discrimination in the matter: nor does he *concentrate his desire* upon knowing the Substance or Spirit of the Word.

The sense symbol of Principle, the word which expresses a quality of Original Being, is the centre, the concentration point of consciousness.

You cannot make the mind a blank: even a parrot's mind is full of something, some shadow of thought, some adumbration of ideas to be outlined a little more distinctly in the next higher order of animal consciousness.

We can only climb to the top of the ladder of silence by condescending to start from the bottom, and the first rung is to choose one dominant sensation which shall keep everything else quiet.

The sensation of the word,—the inner sense of its sound or sight,—must overcome all the other sensations of seeing, hearing, etc. This is why in the early days of practising meditation it is such a good plan to associate one of the names of Creative Principle with every sensation: fit it to the rhythms of breathing, walking, dancing, riding, driving, sewing, cooking,

sweeping, eating, drinking, dressing, bathing, until in time there will be no automatic action of the body, no merely animal habit of the senses, because every sensation will have become a special consciousness of Truth.

We have to get the Divine Principle into every detail of our existence, so that we shall realise It with our *whole* mind and heart and soul and strength, and know nothing apart from It, nothing beside It.

Each single sensation has to be transformed by being associated with the Divine, instead of with our animal inheritance. And in this way, all disorderly sensations, pains, for instance, and ignorant pleasures such as express the "inordinate affections" of the natural or unregenerate man, will cease to manifest in our consciousness: they will fall out of themselves: be pushed out by the Truth, which will have no room for them.

No unintelligent habit of sensation can long survive this practice of associating it with the Word of God. It seems a daring thing to do at first: it looks like "taking God into sin," and we are frightened at such an idea.

But that is the proper place for God if He is

going to save the world. What else does the incarnation mean? You cannot take sin into God, but you can take God into sin, and short work He will make of it, if you do.

For sin is nothing but the absence of God, the want of God, the ache, the hunger and thirst of halfness starving for wholeness.

So if you are in the habit of doing something that you know is foolish, and yet cannot shake it off, take your Principle into it, hold the name of Truth in the very heart of it, dare to say the word of Life even while you are doing the foolish thing. For that is the very time when you most need the word of Truth, that is the moment when you can test its power. Only stick to It, repeating It like a parrot if you cannot do more, and if you get swamped by the old sensation it will be like a parrot, but hold to the name of your Principle doggedly through anything and everything, letting no old feeling of condemnation sweep it out of your mind, but hanging on by your eyelids if you are drowned up to that—and you will find that the Truth will set you free.

Your Principle, your Substance, the Truth of you is greater than all the sins of all the world:

It knows no such thing as sin : once get It fixed in your consciousness by repeating Its qualities day and night, no matter what happens, and It will end by taking complete possession of you, absorbing your energies to the utmost.

To begin with It will draw your attention away from your "sin" and when the attention is withdrawn from sins it is wonderful how soon they disappear, whether they be sins of the body like drunkenness, neuralgia, dyspepsia or any other disease, or sins of the soul like anger, malice, pride, worry, grief, criticism, prejudice and self-pity.

It is of no account whether we think ourselves good, bad, or indifferent : whatever we are will have to go, and the less we think about it the better. Our self-consciousness in its present phase of evolution has to be transformed by the renewing of our minds into a higher order of intelligence.

And destruction is the condition of renewal : so this self has to be destroyed whether we like it or not. We can of our own free will let it be destroyed now by developing the Truth within us, or we can cling to it and suffer the long, slow, natural process of destruction and dis-

solution by animal death and sub-conscious evolution in the disembodied state.

For self-conscious knowledge of Truth we must begin here while we have the body with its perfect double organism for functioning both aspects of consciousness, for manifesting the whole man as he is in the image and after the likeness of his Eternal Principle.

These degrees of silence, which for convenience' sake we are considering separately under the headings of Sensation, Thought, Emotion, Will, are of course developed simultaneously since every moment of meditation necessarily includes these four aspects of consciousness: *e.g.*, I choose to spend a quarter of an hour in practising mental Silence, that is, an exercise of will. The first three minutes, perhaps, are spent in silencing various uncomfortable sensations which seem to start up from some hiding-place of the mind as soon as I wish to meditate. These I overcome by voluntarily replacing each suggestion as it arises by the word I have chosen to meditate upon.

Suppose it is the quality "Knowledge." I no sooner say the word to myself than my senses say "Uncomfortable chair." I brush that aside by repeating "Knowledge" and the next second

my senses say "Fly crawling on my hand." I take no notice except to say more emphatically "Knowledge." Then comes the sensation of noise in the street, and this again has to be answered in the same way, and so on until there is no distraction from without.

But now begins another kind of disturbance, more subtle than that of sensation. The mind begins to play with the word itself since it is not allowed to play with anything else, and this too has to be stopped. I say "Knowledge," and instantly imagination flies round the world to all the famous libraries, museums, galleries, and other storehouses of what the world calls knowledge, and takes possession of them with an exhilarating sense of being the heir of all the ages.

But this is the *effect* of Knowledge, not Knowledge in Itself, not Knowledge in Principle, so the imagination with its attendant emotion has to be silenced,—silenced with the bare word free from all sensuous interpretation.

If the imagination is naturally vivid and has been strengthened by habitual exercise, and the self-conscious memory is rich in associated ideas so that every word starts endless and enchanting

trains of thought and feeling, this second stage in meditation will be an arduous one, lasting perhaps three or four years before the mind is really under control.

But when it is at last silent of its own accord, its realisation of its Principle will be in proportion to all that it has overcome: and the strength gained in its many battles will then find its true and delightful expression.

The silence of emotion also will depend upon the student's personal evolution. Emotions cannot be silenced before they have spoken, and in many people they are naturally so quiescent that the preliminary exercises in meditation will have to wake them up.

You cannot transmute an energy until it is developed: and if the emotions are poor and weak it is a sign of progress when they become rich and powerful as a result of practising meditation.

It is a remnant of mediævalism to be afraid of emotion. An engine-driver might as well be afraid of his steam, as for a man to be always going in dread of being blown to pieces by his own feelings.

And yet some of the best men and women of

to-day literally go in fear of their lives because of the unknown quantity in their own emotional energies. They may pass for models of equilibrium and self-control, but to anyone who has practised silence their quiet eyes and mouths shout aloud of inward trouble.

For one of the results of learning Silence is that you become sensitive to degrees of sound to which before you were deaf. If your own mind and heart are silent you can hear what is going on in other minds and other hearts.

The secret of silencing emotion is to deal with it as with sensation; *viz.*, transmute it instead of trying to repress it. Let it come, then change its direction. Instead of spending it upon physical and psychical forms of self-expression: that is, instead of using it to express the personal or the race self of you, turn it into the means of developing the spiritual intelligence of the yet unknown Self.

Do not make the old mistake of trying to "spiritualise" the natural emotions by idealising them: we have been doing that for at least two thousand years: it is time to have done with that childish make-believe: we must learn to think and feel as full-grown men.

There is only one way of spiritualising emotion, and that is by destruction and renewal, by death and resurrection, by letting go the old that we may find the new. But we can no more make a blank in feeling than in thought. That was the attempt and failure of asceticism: the hopeless task of the old mysticism.

We have to bring the new into the old, start from where we actually find ourselves instead of trying to make ourselves something different before we feel ready to begin. Start anywhere, anyhow, only *start*. Take any old emotion, the very lowest if that should happen to come first, and begin on that, by holding the word of Truth in the midst of it and letting the Truth, the Spirit of the Word, do the work of transmutation for you then and there, in the thick of the very emotion you despise.

The emotion is all right of itself: it is only so much mental energy: change its form, its direction, and it will take you into heaven as surely as it took you into hell. Give it the *Truth* of yourself to work with instead of the illusion of inherited and acquired habits of belief.

But to wean it from these we must hold the Truth *while we are under the illusion*, for only so

can we be set free. It is not exactly easy to do this at first. There seems to be nothing to hold on to, no solid ground under your feet, no wall to set your back against when you meet your Apollyon.

It is like fighting an enemy who is all round you at once, and not only all round, but within you too. All your thoughts, all your feelings, are on the side of the enemy: there is nothing left of you but the tattered shred of a will, a faint half-dead desire, which is really the first struggling gleam of the new self-consciousness.

That remnant of will is the connecting link upon which the continuity of consciousness depends. Without that point of desperate struggle we should not be able to trace our passage from the old self to the new.

So it is about the will that this stage of silence centres. We have deliberately to choose the word of Truth instead of our natural sensation, instead of our natural thought, instead of our natural emotion, whenever these present themselves during our times of meditation, and as we do this faithfully day after day a change takes place within us below the level of our self-consciousness so that we do not even know that

it is going on and can have no comfort from feeling it.

But after a time this subterranean work begins to appear upon the surface and meditation then becomes easier: the word is no longer a blank to us; emotion has begun to turn to it away from the old preoccupations, and vitalise it into a reality to us, while the former ways of feeling are becoming of no account.

Each time we hold a word of Truth in the mind the Spirit of that word responds, but the response has to come to us through the sub-conscious depths, and at first these depths are so full of old experience that nothing seems to come through to the upper consciousness except the echoes of trouble below.

For when the Principle responds to the call made upon it by the voluntary and self-conscious mind, there *is* trouble for the involuntary and sub-conscious self whose energies have been wholly given over to physical and psychical generation. The Sword of the Spirit must pierce through the soul of the cosmic mother at the crucifixion of the natural man whose death is the birth of Ultimate Man.

It is by giving up the Ghost, losing our

present psychical or soul-life of thinking and feeling, that we are born into the Spiritual life of knowing and loving, which is the resurrection of thought and emotion in Spirit and in Truth.

The way of silence does not make us incapable of thinking and feeling, rather it so heightens and quickens our mental power that we learn to think and feel by immediate inspiration of the Principle of Love and Knowledge. Not all at once of course : it must be a gradual change or we should be annihilated. If the Principle, the Truth, should suddenly take possession of us we should be put out entirely, there could be nothing left to tell us we had ever existed. Our souls could no more bear the unveiled light of Truth than our bodies could bear translation into the sun.

So we come slowly into Truth, each day losing a little more of the old self, gaining a little more of the new in our times of meditation, our hours of quiet transmutation, of abstraction from all the old habits of consciousness to receive the illumination of our Substance.

This holding of the word of Truth through all thought, all feeling, all sensation, all desire, no matter of what character these may be, will

change the whole nature into the likeness of the word held. For it is the lifting up of the Christ within us. "And I, if I be lifted up, will draw all men unto me."

All states of consciousness will be drawn by the power of the Truth and transformed from ignorance to Knowledge, from weakness into Strength, from darkness into Light, from bondage to Freedom, from trouble to Peace, from fear to Love, from illness to Health, from want to Wealth, from sin to Holiness, from death to Life in Itself.

The result of using the will to get silence enough to contemplate the Truth is that it grows strong and masterful: the self-conscious mind becomes dominant and aggressive, and this state, necessary as it may be in the early days of meditation, is far from being spiritual.

So, when the will has reduced everything else to silence and obedience, it has in its turn to humble itself unto death. Until this is done we are in the intellectual stage of meditation. The difficulty about it is that there seems to be nothing to give up. If the will is devoted to the Truth what can be wrong with it, and why should it have to learn silence?

It may seem over-subtle until one comes to it practically but when one does come to deal with it, one finds out that personal self-will can hide itself very ingeniously under this conscious devotion to Truth.

The self-conscious and voluntary mind has to learn the humility of submission to the sub-conscious and involuntary self: and the difficulty it makes about this submission is a fair measure of the need for it. It is hard to give up being master and take the place of servant, when one has ruled well and faithfully, and has thought the days of drudgery were over.

It is something of a shock to discover at the end of two or three years of the hardest work you ever did, that you have not begun the real thing at all, that the labour you are so pleased with is only a preparatory stage, a novitiate in fact, and that the regular work of the order, of the *initiate*, is still to come.

The further stage becomes clear when one grasps the immense difference between the self-conscious will and the sub-conscious will. The sub-conscious will is best expressed as *involuntary desire*, and when *this* turns to Principle our troubles are over.

For the *whole* consciousness then is silent and receptive; and there is no more difficulty in meditation. The self-conscious will can rest from its labours: there is no more effort or struggle to keep the mind stayed upon its Principle: it stays of itself: for at last it has come to its *home*.

The practical way of getting this unity or silence of involuntary desire is always to remember in meditating that the sympathetic system of the body functions the primary intelligence of the sub-conscious mind, and that it is therefore the channel through which we must realise the illumination of our Principle.

To pass from self-conscious affirmation and denial to this way of meditation is as great a transition in consciousness as to pass from one world into another.

It is an entirely new plane of mind, involving a complete re-adjustment of the voluntary self. Instead of declaring the Truth as a personal possession, asserting any quality of Principle as a characteristic of the self-consciousness, which at present it obviously is *not*, the personal will surrenders itself to receive inspiration from the *Substance* of the sub-conscious self.

Instead of saying "I am Knowledge" as if this were true of the "I" we recognise as the self at present, we have to listen to these words of Truth as spoken up to us by the primary consciousness represented in the body by the vital brain of the sympathetic system.

The effect of this is quieting, reassuring, humbling for the self-conscious or cranial personality which would otherwise become puffed up with an illusion of importance, as if it were something in and of itself instead of being the receptive half governed by inspiration from within, which inspiration it has to work out objectively in its affairs in the outer world.

This is the way of meditation for the spiritual healing of one's self and others. All the qualities of Principle are healing, and no one can really meditate upon them without becoming well or *whole* in mind, body and estate, and making others whole also in proportion to their desire to become so.

But it is quite possible diligently to affirm Truth and deny error without realising wholeness. A measure of temporary health can easily be obtained in that way, but such demonstrations are not the wholeness of regeneration.

The True or Spiritual Health is a matter of development, of evolving the power to know and love the Truth, and so quickening the intelligence of mind and heart and body that the whole consciousness responds to its Principle and expresses its Substance.

The Way of Silence must therefore be a way of patience and perseverance, and whole-heartedness. "Ye shall find Me when ye shall seek for Me with all your heart." But half the heart, the sub-conscious half of involuntary desire, is straying after other things than Truth.

The race-memories are strong in us, and long after the voluntary consciousness is set to know the Truth, the involuntary partner is wasting its energies in the old ways of sense. The race-self of generation is the Apollyon we all have to face and overcome before the True Substance of the sub-conscious mind can be revealed to us as the Spiritual or Regenerate Self.

The silence of involuntary desire can only come as the result of transmuting this cosmic or race consciousness, this memory of our evolution in sense : and the work of transmutation goes on ceaselessly when once the habit of meditation has been formed.

The sub-conscious mind works out the suggestions received from the self-conscious mind and sends them back as counter-suggestions, vitalised by feeling. If the self-conscious personality recognises only its earthly origin and looks upon its partner as a sinful entity who is always leading it into evil, the sub-conscious mind will work to that suggestion and will send up corresponding thoughts and feelings, of which its cosmic memory has a vast store.

But if the self-conscious mind refuses and ignores the sensuous experience of the past and calls forth only the Truth which is its Eternal or Spiritual Origin, the sub-conscious self will supply that demand as perfectly as the other. And the inspiration it draws from its Principle in response to that righteous demand of the voluntary self will completely silence and transmute the involuntary desires of the race soul.

This total silence of sensation, thought, emotion and desire in order to listen to the Truth within is the abstraction which brings illumination, and it can be practised anywhere, anywhen, without attracting the least attention when once the consciousness has been brought

under control, so that the upper and under minds work together as one.

It is clear then that Spiritual healing is not done by *thinking*. A healer of this kind would no more think about his patient than he would think about himself. The methods of mental creation, denial and affirmation, suggestion, etc., are all on the plane of thought, the psychic plane, but the first condition of this meditative way of healing is the silence of thought.

The mind does not work with any idea or image or feeling of health, it rests in the realisation or knowledge of its Principle, whom *to know* is to have Life in Itself. This is true healing by Faith: not the Faith of the *patient*, for his state of illness proves that he is in bondage to a false belief, and he has yet to learn right belief and *act on that belief* before he can begin to develop the spiritual quality of Faith.

For Faith is the Knowledge that comes from experience of Truth, and we cannot experience Truth and be ill. The two things are unthinkable together. But the Faith or Knowledge developed by the healer can act vicariously for the patient if the patient is able to receive the Truth. And as we have seen, this receptivity

depends more upon the sub-conscious than upon the self-conscious mind.

It may happen in extreme cases that there is so much to be done in the under mind in changing its inherited beliefs in error that the disease may destroy the self-conscious life before the change can take effect upon the body. It is not wise to try the best way last. And yet the mental healer is generally called in when everything else has failed, and the patient's power of response has ebbed to its lowest point.

When people know a little more about the subject they will not make this mistake. It is strange that we should ever be loth to let anyone realise the Truth in us and for us. If we could get a glimpse of what this realisation meant, we should feel that it was the only thing worth having.

But the paradox is that no one can realise what is being done for him by a master of Silence until he has himself developed a similar power.

The days of discipleship are an exercise of intelligence, a discipline towards Faith, and every teacher must be prepared to have his personality used as an object-lesson by his

students while they are in the throes of overcoming the psychic law of attraction and repulsion.

Doubt and suspicion and discouragement are inevitable phases of development, and the casting up of these states on to the surface of consciousness, even when they are directed against the healer, is often the first sign of recovery in the patient.

The motor consequences of having the whole mind and heart of a master devoted to the realisation of Truth would be beyond all possible calculation if it were not for the law that "*the form of every vital manifestation is determined by the intrinsic factor,*" the intrinsic factor in this case being the mental organisation of the patient.

The healer's realisation of Truth, the healing Principle, is the extrinsic factor which provokes or calls forth the vital manifestation of health, but the form, the specific manner in which the Principle will express Itself, depends upon the character of the patient, upon the degree of intelligence or power of response which he has already developed.

The law applies equally to self-healing, for then the self-conscious or objective mind is the

extrinsic factor which calls out the vital manifestation of Principle and the sub-conscious or subjective mind is the intrinsic factor which determines the form of its manifestation.

The particular way in which our Truth will express Itself is conditioned by our race evolution, our family, our sub-conscious temperament, —which clearly points to the impossibility of any such thing as monotony in spiritual development.

People often think that to develop the Truth which is one in all will level everybody down to one pattern and do away with all variety in character, but that idea is the ghost of the old-fashioned monotonous heaven where everybody was supposed to wear crowns and play harps.

Our psychical experience of variety has been by alternation of opposites: we have yet to experience the infinite variety of our spiritual substance when expressed through an organism of its own kind without break or lapse in the consciousness of unity.

The biological law that the *form* of every vital manifestation is determined by the intrinsic factor is a limitation on the physical plane but

it becomes an assurance of power on the metaphysical plane when the individual realises that he can determine the order of the response he will make to any stimulation from without.

All exterior stimuli are then used as extrinsic factors to provoke a manifestation of *Truth* instead of personality. The intrinsic factor determines that, no matter of what nature the external suggestion may be, it shall serve to call out an expression of Principle and become an opportunity of realising Spirit as the Whole Substance of consciousness within and without.

Imagination is the arch-tempter in the Way of Silence. It is always beguiling us with some sensuous expression of Principle, and our childish minds are so easily deceived by these attractive pictures of Truth that we receive them without a suspicion that we are merely entertaining our old self-consciousness disguised as an angel of light.

Long after we have become quite skilled in refusing admittance to *negative* suggestions of old experience, we are enticed into accepting these images and ideals of Truth as if they were its very Substance. So the control of the imagination will exercise our patience.

For we have not only to break it of its bad habit of reproducing negative experiences : we have also to teach it to be still and silent, even from what in old days we should have called “ spiritual ” activity.

It must learn the meaning of the words : “ The Lord is in His Holy temple ; let all the earth keep silence.” If Truth is to take possession of our consciousness, every thought, feeling, memory, imagination, and desire must be silent and still to realise that possession.

Every faculty must be hushed that the voice of the *I am* alone may fill the whole content of mind and heart and soul and sense.

But we know that imagination only works at the prompting of desire. Not always at the prompting of the self-conscious will. We may not be able to trace our mental images to any voluntary cause, but there is always an involuntary and sub-conscious reason for them.

The control of the imagination, therefore, must go hand in hand with the transmutation of desire, which brings us to the very base of consciousness, the starting-point in the evolution of our power to know, as it is also the end.

Through desire we come into natural life ;

through desire we are born into spiritual life ; and the interval between these two births is taken up in the gradual education of our will, the slow development of intelligence in our desire, until both the self-conscious will and the subconscious or involuntary desire are concentrated into the unity of equal devotion to Principle. Then the man is made whole. Then he comes into the fulness of his heritage and realises the freedom of the Sons of God, for he knows himself at last in his true nature as the expression of Eternal Substance.

There is one trick of the imagination which is curiously deceptive, and perhaps more insidious than any other. It can actually make us believe that we are meditating when we are doing nothing of the sort.

It is quite possible to meditate *in imagination* and to get a fine emotion out of it too, an emotion high enough and strong enough, *real* enough as it would have been called in old days, to carry one buoyantly through some practical difficulty.

This sort of psychical exaltation stands the test of action very successfully for a time and on that account is able to deceive the most

intelligent and earnest students in the early stages of their work: but as they go on steadily holding their desire to know the Truth within them, the Truth responds by showing them the *untruth* of this imaginative experience, and then they shun it as studiously as the grosser forms of illusion.

Another "natural" habit of the imagination is to work as if it were independent of the body in some detached superior world of its own. This illusion of remoteness from the objective life of the senses gives an attractive but quite false feeling of freedom and power.

It is attractive of course because it is like having two worlds to play in instead of one, the world of the poet, the artist, the dreamer, the idealist, as well as the world of the hewer of wood and drawer of water, and this is an expansion of the natural intelligence, but it is only the subjective side of sense-experience, and has nothing eternal, spiritual, in it.

People who live much in this world get a habit of breathing very lightly, with a quick superficial movement of the lungs which never really fills them, and this gives a nervous feeling of lightness, of insubstantiality, to the body.

The more deeply they become absorbed in any exercise of the imagination, the less they are aware of the body, and it is often so completely forgotten that they are not conscious of it at all.

It sinks out of their consciousness as if they were disembodied. The result is that these people are never really strong. Their bodies are sensitive and quickly reflect their mental states. But their mental states being extremely variable, their bodies are seldom two days alike, and are constantly needing rest to keep them from collapse.

The enforced rests are the debt run up by the intervening neglect. This neglect is not physical : the body is given its food and air and sleep and proper general attention, but it is utterly ignored mentally. It has no share in the inner consciousness. There is a gap, a wide gulf, between the inner and the outer life. The body is looked upon as a thing, a detachable thing, an inferior thing, of different stuff from the soul.

This is all a fiction of the unregenerate imagination and has to be destroyed. The quickest and most effectual way of denying it is to make the imagination work in the body and

work diligently until it has undone its foolish deeds and made up for its pride of separateness by bringing the body into perfect union with the soul.

It will kick a bit at first, when it is commanded to come down from the lofty and distant heights of what it considers "Spiritual things," and turn its attention to what the body recognises as God.

For the Solar Plexus—the vital brain of the sympathetic system—is the centre of life to the body, as the sun is the centre of life to the physical universe.

The existence of the body depends upon the vitality generated under the direction of this central and primary intelligence, which governs the nutritive processes and has a mysterious radio-active power of making and distributing heat, which is an essential property of life.

So one of the best exercises in gaining the control of the imagination is to use it to bridge the gulf it has made between body and soul by making it associate the vital brain with the Life-Principle, and Its agent the sub-conscious mind.

For as the cerebro-spinal system of self-conscious life depends upon the sympathetic

system of sub-conscious Life, so the sub-conscious Life of mind and body depends upon the Principle or Spirit which is Life in Itself.

And the surest way, the only way, by which we can develop any immediate consciousness of our Spiritual Substance of Life, is for the personal self of the cranial or cerebro-spinal consciousness to realise its unity with the subliminal self of the vital or sympathetic consciousness.

Our spiritual life will come to us through this channel just as our natural life comes to us with each breath that we draw. And the natural breathing of the body which suffered in our psychical development, will become a means of the spiritual development which is to redeem and restore the body to its true purpose of manifesting God in man.

In this way of breathing with the self-conscious imagination turned towards the sub-conscious system of mental and physical supply as the agent of spiritual inspiration, the body will cease to be a sensuous thing separate from soul : we shall no longer look upon it as a material object detachable from mind, we shall feel it as consciousness, an integral, inseparable aspect of ourselves as *mental creatures of one substance*

throughout, from the innermost Principle of Life to its outermost expression or body.

The sympathetic system of primary consciousness voices the Truth to the cerebro-spinal system of secondary consciousness which we recognise as the personal self: and our part in meditation is therefore the receptive one of keeping silence that we may learn to know the Truth within us as our Eternal Life, the *one* Life-Substance expressed without break or pause through the whole united consciousness of sensation, thought, emotion, will.

The silence of the imagination will necessarily include the silence of the psychic senses. Our psychic or inner senses are those which we use in imagination, in dream, in trance, in hallucination, in ecstasy, and in those more uncommon experiences when we "visualise" a thought so intensely that we see it objectively with our physical eyes.

These psychic senses are but imperfectly understood even by the few in whom they are highly developed. Their range of power is as much greater than that of the bodily senses as the sub-conscious mind is greater than the self-conscious.

At present we know so little about our sub-conscious powers that we depend upon the outer or self-conscious senses for all our knowledge of facts. We are as yet so irresponsive to the inner or psychical vibrations of consciousness that if we want to learn something from a friend whose body is at a distance we have to go and find his body, or reach him by some other physical vibration such as a letter, telegram or telephone.

But if we had developed the inner senses by half the exercise we have given to our bodily organs of intelligence, we should be able to find our friend instantly in the subjective world and ask our question and get our answer as swiftly, easily, and silently as we do when we meet a person in a dream.

Our dream experiences are generally inaccurate and absurd because we have no power to function self-consciously and voluntarily upon that plane. We are as helpless on the dream-level of the psychic world as the baby is in the physical, and our initial efforts there when we begin to try and control the sub-conscious mind are often as grotesque as a baby's first attempt at walking.

It is hard for one who has these senses to

deny them for the Truth's sake, because they are mistaken for "spiritual powers." But unless they are renounced they will keep us out of the kingdom. All that they appear to do for us will be done in another and better way by the inspiration of the Spirit of Truth which "speaks" only when they are silent.

The one difficulty about the way of Silence for Regeneration or Spiritual development is its extreme simplicity. It takes some time to learn that it is the only life worth living, and that there *is* no other life, since whatever may come before it is but preparation for it, and whatever may come after is of value only as the expression of it.

When once we understand this, the way is simple enough. The perplexities and bewilderments which seem to hedge it about, belong to the interval before we have made up our minds, before our perception of the Beauty of Wholeness, of Unity, is clear enough to make us concentrate our desire upon It instead of upon the world of things and persons which is the world of halfness and duality.

Long after we think we are devoted to the Truth, long after we believe that our desire to

know and love It is whole-hearted, we find that we want It for the sake of Its effects in the world of sense, rather than for Its own sake.

We are seeking the loaves and fishes and calling them the Kingdom of God. We want health, for ourselves or our friends, we want wealth, we want comfort of some sort, power of some sort, we want anything and everything except that "One thing needful" which is to be had upon the single condition of letting go all else.

"Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you."

But it is just "these things" that we want: "*all* these things." Our very idea of the Kingdom is this *allness of things*. We cannot even think of wholeness except in terms of the universal.

We are so bewitched by our experience in sense that we cannot conceive of Spirit. The Whole, the All, is to us the total of Existence, with perhaps a shadowy Something beyond which we call Being, because we have to postulate a First Cause before anything can exist; but our highest conception of such words as

Creative Being, Substance, Principle, Spirit, Life in Itself, is intellectual and psychical, *not* spiritual.

The transcendentalist will not admit this until he has begun to outgrow his transcendentalism. Then he will look back and wonder that he could ever have been blind to what has since become self-evident.

We do not begin to understand these words until we have turned our hearts and minds away from both the physical and the psychical planes of generation. And since, as we have seen, the psychical plane of generation includes the great sub-conscious storehouse of cosmic memory whence the art and science of the world draws its inspiration, it is clear that we do not accomplish in a day this work of turning from all which now makes up our busy clamorous life, to seek in mental stillness and silence the Principle or Substance of that Life.

However quiet and orderly our manner of living may be, however secluded and withdrawn from the turmoil of the work-a-day world, however skilled our minds may be in psychic concentration, we know nothing about this silence of the true "within" until we have forsaken

that dearest self which is represented by our natural affections and desires.

One by one we have to leave behind us all the images of psychical life: father, mother, brother, sister, wife, child, husband, friend—our consciousness of these belongs to the old experience in generation: it has to make way for the new consciousness of regeneration, in which the Principle is known as the Substance of these.

In psychical development we know the Creator through the creature: in spiritual development we know the creature through the Creator. In generation the soul discerns its spiritual substance dimly and “as in a glass darkly” through the veil of the senses: in regeneration the senses are illumined by the light of the spiritual substance realised *within* the soul.

Generation or psychical development is to think, to feel, and to will by inspiration of the race ideals, recorded upon the sub-conscious mind: regeneration or spiritual development is to know, to love, and to live by illumination from the Principle of Knowledge, Goodness and Power as the Original and Changeless Substance of Consciousness.

In generation we exist by response to the

stimulation of our environment: in regeneration we live spontaneously, originally, by having Life in ourselves through oneness with our Principle.

To regenerate our nature is to make over again the consciousness we have already generated by our personal and our cosmic experiences. And as the consciousness we now possess has been evolved by the gradual transmutation of lower forms of intelligence into higher forms, so the new consciousness is to be developed by the transmutation of our psychical intelligence into a spiritual order of mind.

The popular conception of the word "Spiritual" is so wide of the mark, that people often say "I have no vocation for the spiritual life: I don't believe in Church and all that sort of thing."

But the religious life is no more spiritual than the scientific life, or the political life, or the social life, or the artistic life, or the commercial life. Every phase of human consciousness as it is at this moment of evolution is psychical. And to be psychical is to be deficient in intelligence.

Our intelligence is as yet only half developed. There is as much stupidity in the Churches as

there is in any other department of existence, and the most intelligent of the churchmen are as ready to own it as are the more enlightened among the scientific and other specialists.

To be spiritual is to be completely intelligent, intelligent enough to know and to love Truth with *all* the heart, and *all* the soul, and *all* the mind and *all* the strength: intelligent enough to have transmuted ignorance into knowledge: intelligent enough to be perfectly sane or whole.

None of us at present are anything like sane in mind or body. We all suffer from fixed ideas, from illusions, from various forms of inertia and violence, such as morose or fiery tempers, extravagant, exaggerated ways of thinking, feeling, and acting, false judgments, absurd aversions, ridiculous prejudices, fears and follies of every description.

The sanest of us is he who is most aware of his insanity: for he at least will be at the advantage of not clinging to his unwholesome state of mind as if it were worth keeping.

The first step towards the expansion of intelligence is to recognise one's limitations. We cannot begin to regenerate until we perceive that the stupidities of other people are our own.

The psychical intelligence is a comparative state which exists by contrast with its opposite. My appreciation of what I consider stupidity in another gives me a pleasant illusion of superior intelligence which differentiates me so sharply from that other that I am not well pleased to have his actions ascribed to me.

But as my intelligence develops a little more I perceive that this illusion of separateness and exclusion is itself a denser form of stupidity than the one I criticised in the other and a little further still brings me to the conclusion that the stupidity which appeared to me to be *without* and apart from me is really within my own consciousness, an unrealised aspect of myself, an experience which I have either gone through or may yet go through,—both past and future states of mind being latent in the subconscious memory.

That which I condemn now in another I may presently by some unlooked-for change in consciousness find myself actually repeating. Some little change in the cerebral activities, some little failure in the nutritive process, so that the brain is not properly fed by the blood, and who can tell what follies he may not commit ? •

Our psychical intelligence is at best a precarious possession : we have no real control over it ; there is no stability in it, nothing substantial and permanent. The sage of to-day may be the fool of to-morrow. The only sure and certain thing about it is its changeableness.

It never remains the same. Its apparent equilibrium, the mood of serenity, is so unstable that it can be upset by the merest trifle at a moment's notice.

Take it at its highest : take what we call our consciousness of God : what is it worth ? It is our best, the very heart and centre of our life, without which existence would be reduced to chaos. We cannot imagine being able to go on with life if we had not that centre, that inner home, that most intimate friend to turn to for courage, consolation, inspiration.

But an illness comes : certain obscure changes take place in the brain, and when from the force of long habit the soul turns in its suffering to its God, He is gone. Blindly the mind gropes for its old familiar consciousness only to find a blank, a darkness, where before was light.

Something has happened which had never seemed possible,—to feel for God and find that

He was not there, to ask and not receive, to seek and not find, to knock and get no answer. To come back to life with this emptiness is like trying to inhabit a house of which the foundations have given way. To have all the machinery of existence set going again, in renewed vitality of mind and body, with nothing to give it a reason, nothing to keep it in proportion, is to have the bottom of the world knocked out.

But what was our world resting upon? Upon what foundation had we built our house of consciousness? We called it God: we thought and felt that it was spiritual. If it had been spiritual it could never have given way. We had in our ignorance built on the sands of race-experience, not upon the rock of Eternal Substance. We mistook our long accumulated thoughts, feelings, aspirations, efforts, memories, imaginations and ideals of God for knowledge.

All this inherited and acquired experience had to be swept away till there was nothing left of the soul but an ache: for if from our psychical consciousness be taken all ideas, all emotions, all memories, all impulses, there *is* nothing left except a certain vague sense of want, an undefined

desire, which is the last flicker of vitality as it is also the first.

So this sort of death-day is also a birth-day for us, though we may not know it at the time. The end of the old order is the beginning of the new. *Destruction is the condition of renewal.*

The thought of God, and the daily living in that thought and feeling, is the very stronghold of the psychical consciousness, the last refuge of the soul which is fighting for its existence. It will give up all else, but it will cling to that: it will die to everything else, but it will struggle hard before it will suffer that last and utter annihilation. For it cannot at this stage understand that its idea of God is the idealised projection of its own consciousness, which *must* go, before there can be any *knowledge* of God.

To know God is a state of consciousness so far beyond anything that mankind has yet attained, that it is almost unspeakable. But since our evolution depends upon the capacity to perceive in advance of what we have realised we can at least take pains to make our perceptions as clear as we can—this being the initial step towards attainment.

To know Life in Itself would necessarily be

a state of consciousness which would have control of its physical organism, instead of being controlled by it. We are aware that our highest consciousness is dependent upon the brain. Our idea of God can be destroyed by a blow on the head. Our carefully educated moral character can be wiped out as if it had never been by certain changes in the nervous system. The bursting of a cerebral blood-vessel will shatter the greatest genius in the world. All our wisdom, goodness, beauty, power, health, joy, love, peace, all that we prize, can be lost in a breath.

We possess none of these things: they are not ours. We merely borrow them for a few years, borrow an imitation of them which we consider good enough to live on, good enough to last our time, and then we sink back into the general cosmic soul, comfortably oblivious to the fact that we have missed the opportunity of developing a god-like self-consciousness.

We call our fictitious existence life, and we actually duplicate this defective consciousness of ourselves in others. If we were not such automata, such creatures of habit, we should be amazed at ourselves. So little do we perceive

the possibilities open to us that we can even say we have not the time for development, or cannot afford it.

But if we have not time to save our own souls what have we time for? If we cannot afford to live our own lives what can we afford? We certainly cannot afford to live other people's lives for them: nor can we possibly find time to try and save any other person's soul, for we should not know how to do it until we had practised on our own.

One thing is certain: if we do not find time to live our own lives we shall have to find time to die our own deaths, and if we cannot afford to save our souls we shall have to afford to lose them.

We do not *live* at all: we are lived, like the plants and the animals, by the cosmic intelligence, the race vitality, and when the sub-conscious energies are played out in us we drop back just like the lower orders, in spite of having a special organism of self-consciousness for the purpose of knowing Life in Itself and becoming Masters in the divine art of interpreting or manifesting It.

To know Life in Itself is the regeneration of both soul and body. All mental states being

motor in their consequences, the change in the soul-consciousness is automatically recorded in the body, which is thus transmuted by degrees into a higher order of intelligence in exact correspondence with the transmutation of the soul.

This quickening of the body from the natural to the spiritual consciousness is the great distinction between regeneration and psychical generation. No amount of psychical experience will produce this transformation of the body, because the psychical consciousness is only an extension of the natural or animal experience, which is of the same kind as the body and therefore powerless to change it.

The sublimest thinking and feeling will not make us masters of our own brain, but by developing our latent power to *Know* we quicken the physical consciousness into an order of intelligence which makes it impossible for it to function its former tendencies to disease.

The new power, the new knowledge, is communicated to every cell in the body, just as the old weakness, the old ignorance, was communicated: as we have borne the image of the earthly and psychical, so shall we bear the image of the

heavenly and spiritual : because the body is the sensible record of the evolution of consciousness, the book of life wherein is faithfully registered the exact degree to which we have unfolded our power to know.

The new interpretation of the body which is so distinctive a feature of American mysticism is a natural development of psychological physiology. For as soon as we understand the generation of the body we begin to perceive that its regeneration or redemption is a necessary consequence of spiritual development.

It also becomes evident that since by the sub-conscious mind came generation and death, by the sub-conscious mind must also come regeneration and life.

Our development has hitherto been psychical because we have not known how to use and direct the energies of the greater half of our nature.

We have known nothing about the vital brain and its cranial correspondence the medulla oblongata. It is only of late years that an American gynæcologist has made a special study of its functions in embryology, and proved that it is the organ of the sub-conscious intelligence which builds the body.

From a metaphysical point of view it is obvious that the wholeness of the human trinity can only be realised by the regeneration of the physical consciousness, which, as the manifesting aspect of Life and Mind, the active, outgoing, or dynamic expression of spirit and soul, must correspond to the third person in the Divine Trinity.

If the earthly consciousness is to develop into the true image and likeness of the heavenly, we must *know* Life as our *whole* consciousness with nothing apart from It, nothing beside It, and *this* order of knowledge will quicken our mortal bodies from the duality of the psychical into the Unity of the Spiritual.

Our present state of half-developed thinking and feeling must be exchanged for a wholly developed State of Knowing and Loving, which can only come about through the transmutation of the *sub*-conscious self.

So the method of spiritual development is by Contemplation, Abstraction and Illumination, which might roughly be defined as the *sub*-conscious correspondence to Perception, Concentration and Inspiration, these states being in comparison intellectual and *self*-conscious.

I do not mean by this that contemplation, abstraction and illumination are of a trance-like nature or in any way sub-conscious in the psychic sense. We do not lose self-consciousness or pass into any transcendental condition when we practise abstraction. The word does not stand for the state generally recognised as "abstracted," pre-occupied, or absent-minded.

Perhaps the easiest way of describing it is to say that whereas in concentration as usually practised the self-conscious mind and heart and will are fixed while the sub-conscious mind and heart and will may be wandering in quite another direction unknown to us, in *abstraction*, if rightly practised, both the self-consciousness and the sub-consciousness are equally and wholly engaged in the same way.

There is unity throughout the entire nature: no pulling in different ways: no discord or discrepancy: nothing suppressed or repressed: no cross purposes or duality in the desires: the whole consciousness, voluntary and involuntary, is absorbed in realising its Principle or Substance.

The body is the only means by which we can test whether the voluntary and sub-conscious mind is at one in its desires with its voluntary

and self-conscious half. The feeling at the time can be quite deceptive; because we can often make ourselves feel more or less what we want to feel in the upper mind. Concentration alone will do that much for us. But the difference between concentration and abstraction is that in the latter there is no sense of effort. The mind does not have to be held and controlled by the will: its desires involuntarily centre upon its Principle and need no correction, no coercion. Concentration alone will not transmute the physical consciousness: because the body-builder takes little account of purely intellectual processes.

The self-conscious "male" may play with as many intellectual toys as he likes, without seriously interfering with the vital business which his partner is carrying on within. She even allows him a certain liberal margin for emotional experiments, but if he goes too far she calls him to account. Untoward emotion repeated many times will be visited by bodily suffering.

The sub-conscious mind is primarily concerned with the preservation of life, with the making and the maintenance of the vital organism: hence this half of our human consciousness is at

present wholly occupied with generation, and it takes steady and determined effort on the part of the self-conscious mind to turn these subliminal energies into a new direction.

But just because the main purpose of the vital brain is this preservation of life, it will turn its energies into the new way as soon as it realises that the new way is better than the old, that whereas the old way evolved by past race experience was a relative preservation, the new way of the future race experience will be absolute preservation of consciousness.

Already the desire of the self-conscious or personal mind has wrought one immense change in the direction of these sub-conscious and cosmic energies in diverting emotion from physical to psychical ways of expression.

The artist's desire to paint a picture is fulfilled by his sub-conscious emotional energies. The mere perception of an ideal will not realise itself. The self-conscious mind must concentrate upon its perception, and the result of this concentration will be an uprush of sub-conscious emotional energy which is the inspiration to actualise the perception.

The desire of the saint to realise the sufferings

of Jesus, or to visualise His presence, is another instance of the way in which the individual can turn the emotional energies into the production of psychical forms of concentration, by using them to generate an outward and visible expression of his desire.

This psychical use of the sub-conscious mind has been carried to such lengths in the East, that an oriental psychic can produce a flower or any living thing as easily as an English carpenter can make a wooden box.

But these effects of concentration are in no way miraculous or supernatural. Anyone can do such things if he chooses to practise control of the inner or psychic senses, by which it is as easy to see a thought-form as to think it.

But this sort of development has nothing to do with regeneration; one might as well devote one's time to breeding pigs: it is only another form of generation. A finer form perhaps, and one which involves a finer and subtler and more delicate kind of intelligence, but strictly of the same order.

The oriental mystic attains to great psychic control of the body, but he does not regenerate it. He uses it as he uses a garment, but he

does not realise it as a *mental* organism, a form of consciousness to be transmuted into Unity with its Spiritual Substance or Principle.

This new conception of the body marks the further and far greater change which is already coming about in the direction of the sub-conscious energies. It is perceived now that in this silent realm of the mind lies latent the full-grown man : that the "Christ" is buried in the sub-conscious mind of every human creature, waiting the third "day" or period of evolution to rise into self-consciousness.

For many the physical day has already passed into the psychical, and the psychical day is at last for some beginning to show signs of passing into the Spiritual.

Another difference between Concentration and Abstraction is that Abstraction is still, restful and wholesome for the body, while Concentration sets up a high rate of psychic vibration which exhausts the nervous energies and leaves the body spent.

Anyone who is in the habit of concentrating upon artistic or scientific work of a creative kind will have experienced that wonderful inward glow in which all the faculties seem to work at

white heat with magical ease for a spell, during which nothing can disturb or distress them, but as the glow of inspiration subsides there comes a moment when the least interruption is enough to produce a nervous explosion, and at a later moment still come sensations which further betray the fact that the mind has been in a state of destructive tension.

Psychical inspiration is apt to be of an enthusiastic, exalting nature, which reacts as a depressant upon the body after a given time, just like alcohol or any other stimulant: but the illumination which follows abstraction is indescribably quieting, steadying and renewing.

It is also worth noticing that concentration is generally concerned with the world of effects. It is that exercise of the voluntary consciousness known as "mental creation," in which the mind perceives something desirable and gathers its energies into a vivid imagination of the fulfilment of this desire. It holds as accomplished that condition which it wishes to realise: it sees as already happening that event or series of events which it desires to bring about.

In contemplation and abstraction, on the other hand, the mind "takes no thought," it does not

work : there is no voluntary activity : it is not turned outward to the plane of manifestation but inward to Principle or Being, without which there could be no existence.

We have to practise concentration or mental creation until we have developed Faith enough to know that in Principle "all things are ours." But before we can know this we have to experiment with our mental powers enough to *prove* that we can have whatever we want, enough to get rid of that old race-bogey of a God whose will appeared to be exercised in thwarting the very desires he had himself created.

In concentration there is a tendency to be extreme about the body : the soul either tries to ignore it by floating off from it in an imaginary independence and detachment, or it pays particular attention to its wants. But both these attitudes imply a psychical sense of duality.

In abstraction on the other hand the body is realised as an integral part of the mind and is not thought of at all : it shares automatically in all that takes place in consciousness : and there is therefore no occasion for thinking of its necessities as if they were in any way different from the needs of the soul.

If the soul feeds upon its Spiritual Substance there will be no lack of provision for the body : if the mind is at home within, at rest in its Eternal Principle, there can be nothing amiss in the temporal dwelling : if the inner consciousness is clothed upon with "the garment of praise," "the robe of righteousness," the outer consciousness also will be clad in its appropriate raiment.

Whatever is realised within must be made manifest without. If the mind realises wholeness the body must be full of health : if the soul knows Life in Itself, Eternal Life, the body must share that Knowledge, and be set free from the Law of sin and death.

But this unity of mind and matter can only come as the result of unity between the self-conscious and the sub-conscious halves of mind. The divided soul must be made one within itself before it can realise that this inward unity includes its outward and visible expression.

Then from the conflict of mental states called personality begins to emerge an individual, a whole human being in whom the "male" and the "female" elements of consciousness are made one in Spirit and in Truth.

We have seen that the evolution of man himself follows the same sequence as the things he makes, first desire, second the mental image corresponding to that desire, third and last the elemental form.

Here again we get our trinity of Life, Mind and Matter, since desire is the first of creation, the first impulse of life, as far as we can trace it, both subjectively in our own mental experience and objectively in our natural history.

It is not surprising, therefore, to find that the order of our spiritual development corresponds to the order of our psychical and physical evolution.

The degree to which we can realise and express our Principle will depend upon the regeneration of desire. And the finest opportunity for this regeneration is when some deep and strong desire sets all the emotional energies in a blaze and kindles the imagination into picturing its own fulfilment.

That is the moment for transmutation. Do not try to repress the desire, and do not satisfy it, *change* it. Clutch hold of a word which stands for Principle, any one of the synonyms for Substance will do, but one which seems "cold" to

the "natural" intelligence will be best,—and drive that word home into the heart of your desire with all the might of your voluntary will, until imagination stops making pictures and the desire itself turns to the word and finds its true fulfilment in realising the Spirit and the Power of that Word.

It does not matter whether the desire is to murder somebody, or to lay down your life for somebody; these are only alternative moods of the same energy; whatever the desire may be, it has to be transmuted into a higher order of intelligence, and this is the way to do it.

When once you begin to practise this way you find out that the people who have made you suffer most are your greatest benefactors. Any one who has called out strong feeling in you has helped to quicken your evolution into life, has served to develop your intelligence, has brought you a little nearer to your spiritual birth.

This holding of the words which stand for the consciousness we wish to unfold is the secret of real self-denial and self-development. For they only represent the Truth of us, the latent Substance yet to be expressed in us: they only of all the words we use are really worth anything.

They are the only elements of our consciousness which are fit to survive, and by concentrating our attention upon them we can develop them to the gradual exclusion of everything else.

We remember that "every object comes into consciousness in a two-fold way, as thought of, and as admitted or denied." Every conception that suggests the old self, the old experiences, the old habits of belief which were *not* according to the Truth of us, must therefore be denied; shut out from our attention, voluntarily destroyed and replaced by the word which represents the new self. And since the sub-conscious mind works to the demand or suggestion of the self-conscious, each such denial of error and affirmation of Truth is registered in the body by its creative energies, and stored up in the cell memories as a reserve fund of inspiration which will react upon the self-conscious mind with original vigour whenever it is in need of help.

The body is of the greatest help to us in the transmutation of desire, because it is always wanting something. At least three times a day it demands food and drink, and it is perpetually asking for fresh air, or rest, or exercise, or new clothes, or light, or darkness, or heat, or coolness.

And if it is a nervous, sensitive body its requests will be of such an imperious nature that there will be trouble if we dare to keep it waiting. And as to refusing its demands? Well, we can brace ourselves to a storm or two. For it comes to this: are we to be master of the body, or is it to be master of us? The fact that it resents any change in its habits is a sign that it is out of hand, has had its own way too long.

It is beginning the petrifying process which ends in death. So one of the early exercises in the process of self-denial and self-development may be to destroy some long-standing habit of belief in the comfort of a cup of tea or a whiskey and soda.

Let us look at the mental process involved in this simple, every-day experience. "Every object comes into consciousness in a two-fold way, as thought of, and as admitted or denied." And "every mental state is motor in its consequences, *i.e.*, is followed by bodily activity of some sort."

What is the object that comes into consciousness in this little matter of a cup of tea? First probably a perception of feeling tired about 5 o'clock after a busy day. That is one object,

but simultaneously with it by force of long association comes another, *viz.*, the idea of a cup of tea, which suggests itself as the best means of changing that feeling of fatigue into one of refreshment.

There has been destruction or spending of the vital energies and now there must be renewal or recuperation.

We have two objects in consciousness: what are we going to do with them? They are in such close relation that if we admit one we shall admit both, and if we refuse one we shall refuse both.

If we admit the perception of weariness the very admission will increase the feeling by turning our attention to it, and this will inspire or impel us to seek its natural and habitual relief, that is the relief which comes easiest to us.

But in admitting this negative perception, we shall be repeating and strengthening our old consciousness of ourselves, recognising the very self we want to outgrow, exercising the old habit of belief instead of developing a more intelligent one. We shall be accepting the obvious and patent error of ourselves and shutting out the hidden and latent Truth.

For it is not according to Principle to feel tired : to feel tired means that we have been disobeying our Principle in some way : we have rushed our work or our play, been intemperate in our interests, over-eager in our pleasures, over-anxious in our affairs, living under some tension of hope or fear, some over-wrought enthusiasm or purpose, and the reaction leaves us exhausted.

We have spent too much and are for the moment short of funds. We are suffering the effects of not having been controlled by the inspiration of our Wisdom-Principle.

But do not let us make bad worse by adding to our folly. Let us turn our back on it sharply with a denial, not of the fact, the temporary condition, but of the error which brought it about. It is better to avoid saying "I am not tired," for the denial in that form is apt to rivet your attention upon your feelings.

Simply turn your back upon that foolish self by calling up the True Self from within, the Self which is Wisdom and Power and Life in Itself. If you are feeling dead beat, drink your cup of tea if you must, but as you pour it out, as you lift it to your mouth, as you drink it, say, "Wisdom." The Truth of me is Wisdom : I

am not dependent on this thing for comfort or strength. My Principle of Life within me is my comfort and my strength. All power is within me.

At first, of course, the tea will seem more real than the undeveloped inward comfort, but after a time the new intelligence awakened by this practice will make the Principle more real than anything: and then we begin to know by experience that all power is within.

It is the mental state of thinking that comfort and strength are in the tea which produces a corresponding effect upon the body. The body believes what we tell it, if we tell it often enough.

Our ancestors away back to the cave-men have believed that the effect of things was a quality inherent in the thing itself, and our bodies reproduce this primitive belief until we teach them something more intelligent.

For the scientific mind knows perfectly well that food and drink are merely exterior stimuli which call out the vital energy within the body: the feeling of comfort and renewal which the popular mind ascribes to the food or drink is entirely due to the stimulation of our own vitality. The vitality, the comfort, the strength,

is physiologically within us, but the food stimulates or wakes it up into active expression.

The stimulating quality is not in the food, or the drink, and cannot possibly be put into us from without. It is our own latent energy called out in the effort to digest the food or drink which makes us feel stronger.

By overcoming the food we are made aware of our strength. It is our response to the tea which makes us feel more alive. The variation in the effect of food and drink from a physiologist's point of view consists in the different degree of its irritating effect, *i.e.*, its action in irritating, stimulating, or provoking a response in the organism.

But no modern physiologist would dream of saying that the vitality, the strength was in the food. That is a popular superstition: a remnant of the rudimentary intelligence which makes the savage obey the fetish he has established by his own belief in it.

Once grasp the scientific fact that food and drink do not put strength into us, but merely call it out from within us, and it is an easy step to owning that this latent strength can be stimulated in other ways, can be called out in response

to a more intelligent mental state than the one which believes that strength and comfort are in the tea.

Things are merely symbols, fetishes, to rouse our belief. It might be said that the word of Truth is also nothing but a symbol to waken response in us : and in so far as it is a sensuous object a word is as much a symbol as a cup of tea : but the difference is that this order of word corresponds exactly to the Principle of the mind, the Substance of Life in Itself, the True, Eternal and all-powerful nature of the man as a Spiritual being, while the food and drink merely correspond to his idea of himself as a perishable and needy animal dependent upon a material environment.

The one reminds him that he has dominion over all the earth, including the earth of his own body, the other reminds him that he is a slave whose comfort depends upon his circumstances.

The bodily activity which would follow the mental state of eating and drinking in harmony with Principle as a means of realising the recuperative power of the Life Substance, would be of a very different kind from the motor consequences of eating and drinking to the

accompaniment of thoughts of "natural" weakness and "natural" comfort.

It may seem a trivial thing this of training ourselves to a less elemental way of eating and drinking, a less primitive idea of food, but it really means nothing less than making our Principle all to us; realising the Truth as our *whole* consciousness: loving God with *all* the heart, concentrating every desire upon our Spiritual Substance, using each detail of existence as an opportunity for developing the Knowledge, the Love, and the Power of the Eternal Self hidden within us.

With such a chance, so high a calling, we cannot afford to waste our desire in any of the old ways. We want it all. There must be no more leakage. We have to gather it up from these constant dissipations in the everyday details and turn it wholly and solely to the Principle within, making It our food and drink, our clothing, home, friends, family, everything.

In this way we come by degrees to know the truth of the world and are no longer in bondage to the evidence of the senses. Our perceptions have no power to govern us and dictate to us what we shall think and feel, we govern them

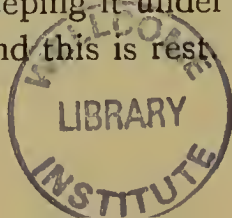
and make them the means by which we think and feel according to Principle and not according to race-experience.

But if we set out to change the inherited consciousness of race-beliefs we must not be discouraged if we do not succeed at once. To be cast down at what the senses call a failure would be worse than the so-called failure. To have aimed high, and then to feel discouraged because we have missed the mark is a "natural" feeling belonging to the old self, and is to be instantly denied, forsaken, cut off as good for nothing.

Discouragement and disappointment are signs of the pride and self-importance of personality: they have no place in the new order of intelligence. They are rankly "natural" and unregenerate, and need persistent denial.

We have to trust our Principle and take no account of personal feelings. And if we treat our own apparent failures in this way we shall not be concerned for similar appearances in others who are aiming at the same mark.

To deny the habit of self-criticism and self-condemnation is to let all the world go free, instead of keeping it under the ban of blame and judgment, and this is rest.



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